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POETRY.

For the Churchman.

ST. JOHN.

The youngest of his band,
Yet most resolved of all,
Firm by thy LORD to stand,
Whatever might befall:
Son of thunder, thy approved name,
Such the flashing words that came
Forth from thy youthful lip of flame.

Thou on the mount of glory,
Thou in the garden's gloom,
Thou where the cross was gory,
Thou earliest at the tomb;
Thou, that a martyr's impress bore,
On lonely isle such visions saw,
As mortal ken ne'er reached before.

Then, while age upon thee stole,
With whispers from above,
Did'st trace upon immortal scroll,
Words of undying love.
Cast, O LORD! bright beams of light,
Upon thy Church, till all unite,
To copy that thy saint did'st write.

Oh, the deep tones that gushed
Forth from that lip of flame,
How oft hath doubt been hushed,
As o'er the soul they came;
Oh, sweetly tones of love will wind,
Into recesses of the mind,
There an echoing voice to find.

Yes, love hath a quick eye,
And though it seem to sleep,
Its kindred to descry,
Doth its strict watchings keep,
And when it finds a willing heart,
How quickly from its nook 'twill start,
And there its own pure joy impart.

Love the essence is of life,
To live, is but to love,
They most with love are rife,
Who most do dwell above;
And they, who love's bright signet bear,
With heaven and earth their pleasures share,
Possessing all that 's pure and fair.

C. C. L.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

Introduction.—Religion, implying the obligation which we lie under to the service of GOD, must be of divine institution; because GOD alone can tell how he will be worshipped and served by his creatures. Having revealed his will for this purpose, he has also from the beginning constituted and set apart certain persons to act as his more immediate servants or officers, and in that official relation to assist mankind in the performance of their religious duties. That this was the case under the Patriarchal and Mosaic institutions is evident from the history of both contained in the Old Testament; and that the case is the same under the dispensation of the Gospel, is no less manifest from the account which the New Testament gives of the establishment of the Christian Church. It is there recorded for our instruction, that our blessed Saviour the author and finisher of our faith, and the Head over all things to his Church, when he had "called his disciples unto him, chose twelve of them;" whom he was pleased to distinguish by the title of "apostles," or persons *sent* with a particular commission to preach the Gospel, and with power to work miracles for evincing the authority with which they were vested. The appointment afterwards of other seventy disciples appears to have been of a temporary nature, to prepare for the LORD's reception in "every city or place" which he was to bless with his presence. After his resurrection from the dead he enlarged the commission given to his apostles, extending the object of it to the conversion of "all nations," making them his disciples, and bringing them under his tuition and discipline, by baptising them after the form and order of his appointment. Hence it is evident, that as long as there are nations or people upon the earth, to be thus converted, disciplined, and baptized, so long must there be persons duly authorised for that purpose; and whose authority can flow down in no other channel than that which leads up to the only source from which it can be derived—the command issued by Him to whom all power was given, both in heaven and on earth; and who, after declaring himself invested with this universal sovereignty, immediately added, as a consequence of it, this extensive commission to his apostles, "Go ye *therefore*, make disciples to me of all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST; and teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you always,"—in the act of handing down this commission, "even unto the end of the world." This is the fundamental charter by which the Church of CHRIST holds its continuance in the world, and will do so as long as the world itself continues. The preservation of its spiritual powers, in the way of Episcopal succession, has ever marked the "continuance" of Christians after the example of the early converts, "in the apostles' doctrine and fellowship;" and from the constant attention shown to this ecclesiastical arrangement in the apostolic age, we may justly infer that it was considered as one of those things which our LORD's apostles were commanded to teach the nations to "observe," to watch over and preserve, in its pure and original form. Such is the form, in which has been regularly handed down the ecclesiastical authority of the Episcopal Church in Scotland; a Church in itself completely constituted and organised, in respect of spiritual power and sacred ministrations by its own bishops, priests, and deacons. In this character, being in full communion with the United Church of England and Ireland, and adopting as the standard of her faith the thirty-nine articles of religion, as received in that Church, she claims the authority which, according to the thirty-fourth of those articles, belongs to "every particular or national Church to ordain, change, or abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

The *doctrine* of the Church, as founded on the authority of the Scripture, being fixed and immutable, ought to be uniformly received and adhered to at all times and in all places. The same is to be said of its *government*, in all those essential parts of its constitution, which were prescribed by its adorable Head. But in the *discipline*, which may be adopted for furthering the purposes of ecclesiastical government, regulating the solemnities of public worship, as to time, place, and form, and restraining and rectifying the evils occasioned by human depravity, this character of immutability is not to be looked for. The discipline of the Church is to be determined by Christian wisdom, prudence, and charity; and when any particular Church has drawn up a body of canons for its own use, regard has always been had to its peculiar situation at the time when its discipline was thus regulated. In one country a pure apostolic Church is found to be legally established, amply endowed, and closely incorporated with the State, while in another, forming a part of the same empire, it is only tolerated by the state; and as to all matters of spiritual concern, derives no support from the civil government.

Such is precisely the difference of situation between the Established Church of England and Ireland, and the unestablished, the merely tolerated Episcopl Church in Scotland. In things of a purely ecclesiastical nature, embracing the doctrine and government of the Church, the faith peculiar to Christianity, and the mode of transmitting an apostolical Episcopacy—in these respects the Reformed Episcopal Church is the same in every part of the British empire. That system of religious faith and ecclesiastical order, by which it is distinguished in every district of England and Ireland, is also its mark of distinction to the remotest corner of Scotland; and although in this country it is wholly unconnected with the state in the exercise of its spiritual authority, yet does it still depend, under GOD, on the civil power for peace and protection, in the enjoyment of all its rights and privileges, as a society purely spiritual, and constituted for the purpose of affording the means of grace and salvation to the members of CHRIST's mystical body.

Viewing it in this light, the clergy of the Episcopal Church in Scotland declare, in the most sincere and unequivocal manner, that the ecclesiastical commission handed down to them has no relation to such secular powers and privileges as are peculiar to a national establishment; nor does it in the least interfere with the rights of the temporal state, or the jurisdiction of the supreme civil magistrate. On the contrary, the clergy of this Church, of every rank and order, feel no hesitation in asserting and maintaing that the king's majesty, to whom they sincerely promise to bear true allegiance, is the only "supreme governor within his dominions, whose prerogative it is to rule all estates and degrees committed to his charge by GOD; and to restrain, with the civil sword, the stubborn and evil doers of every denomination, clergymen as well as laymen. They further declare that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm; and they do, from their hearts abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever."

Such are the solemn acknowledgments of the king's sovereignty required from candidates for holy orders in the United Church of England and Ireland. A similar obligation, as extended to all ecclesiastical persons, was enforced in a code of canons intended for the Established Church of Scotland in the reign of Charles the First. But the attempt to introduce a proper system of discipline, conjoined to the uniform use of the liturgy, was completely frustrated by the events of that disastrous period; and the troublesome state of affairs in the two succeeding reigns, was equally unfavorable to the establishment of order and unity in the Church. The Revolution in 1688 set aside the legally established Episcopacy of Scotland; and for several years after the shock which our Church received by the termination of that national struggle, the bishops had enough to do in keeping up a pure Episcopal succession, till it should be seen what, in the course of Providence, might be further effected towards the preservation, though not of an established, yet of a purely primitive Episcopal Church, in this part of the kingdom. For this purpose a few canons were drawn up, and sanctioned by the bishops, in the year 1743, which, though very well calculated to answer the purposes intended by them, while the Church was under legal restraint and threatened with persecution, have yet left room for considerable enlargement, and require to have embodied with them, or added to them, several regulations suited to the now happily tolerated and protected state of the Episcopal Church in this country.

In accomplishing this good work some aid might be expected from the canons appointed for the Church of England in the year 1603, for the Church of Ireland in 1634, and for the Church of Scotland in 1636. For the purpose of collecting from these and other sources a system of ecclesiastical discipline proper for the Church under their Episcopal charge, the Protestant bishops in Scotland came to the resolution of holding a general ecclesiastical synod; and being duly convocated by the primus, did accordingly meet at Aberdeen, on Wednesday, the 19th day of June, in the year of our LORD 1811, together with the deans of their several dioceses, and a representative of the clergy from each diocese containing more than four presbyters, when a code of canons for preserving and regulating order and discipline in the Protestant Episcopal Church in Scotlond was adopted and sanctioned. A second general synod met at Laurencekerk, in the county of Kincardine, on Wednesday, the 18th day of June, 1828, when the canons of 1811 were revised and altered. A third was held in Edinburgh, on Wednesday, 17th of June, 1829, when some enactments in the sixteenth canon of 1828 were repealed. A very general desire being expressed throughout the Church, especially in the year 1837, that a further revision of the whole code should be made, another general synod was in consequence duly summoned, and met accordingly in Edingburgh on Wednesday, the 29th August, 1838, and being then and there duly and solemnly constituted with prayer, after full deliberation and discussion during several successive days, the synod so assembled and constituted did, and hereby do, ADOPT and SANCTION the following revised and amended code of canons, and declare them to be in future the stated rules and regulations for preserving order and discipline in the said Church in Scotland. In testimony whereof we, the members of the said synod, have hereunto annexed our names and designations in the register book of the Episcopal college, and we have moreover, entrusted to a committee in Edinburgh the duty of causing the revised and amended canon now approved and sanctioned to be faithfully inserted in the foresaid register, and together with this introduction, to be carefully printed for the general use of the Church. For these purposes an authentic copy, verified by the primus, the clerk of the Episcopal College, and by the prolocutor of the second chamber, in the presence of the synod, has been given to the committee, which they are required to preserve when these purposes are attained, along with the register book aforesaid, committing the custody thereof to the clerk of the Episcopal College, whose duty it is to preserve the said register and the general records of the Church.

James Walker, D. D., Primus; Patrick Torry, D. D., Bishop; W. Skinner, D. D., Bishop; David Low, LL. D., Bishop; David Moir, A. M., Bishop; Michael Russell, L L. D., Bishop; Heneage Horsley, A. M., Dean of Brechin and Prolocutor; John Torry A. M., Dean of Dunkeld, &c.; John Cuming, Dean of Aberdeen; Charles H. Terrot, A. M., Dean of Edingburgh; William Routledge, Dean of Glasgow; George Gorden Milne, A. M., Delegate of Dunkeld, &c.; William Henderson, A. M., Delegate of Brechin; P. Cheyne, A. M., Delegate of Aberdeen; Charles Fyvie, A. M., Delegate of Ross, &c.; A. B. Ramsay, A. M., Delegate of Edinburgh; William S. Wilson, A. M., Delegate of Glasgow.

UNITARIANS ONE HUNDRED AND FIFTY YEARS AGO.

The Socinians profess themselves Christians, and I hope are so, (especially if but one article of faith be required to make men so,) but I cannot but observe that in the late Socinian pamphlets, there is too strong a bias towards deism, (which consideration alone should make us unite and look more narrowly to their steps.) I do not charge their writers with a professed design to advance deism among us; but their way of managing their disputes, as if they had a mind to serve them. And such men who are enemies to all revealed religion, could not find out better tools for their purpose than they are. For they know very well, that in such a nation as ours which is really concerned for the profession of religion one way or other, there is no opening professed schools of atheism; but the design must be carried on under some show of religion. And nothing serves their turn so well as setting up natural religion in opposition to revealed. For this is the way by degrees to loosen and unhinge the faith of most men, which with great reason is built on the Scripture as the surest foundation.

But here it is fit to observe the several steps they take in order to this advancing deism, and how our Unitarians have complied with all of them.

I. The first point they are to gain is, the lessening the authority of Scripture, and if this be once done, they know men's minds will be left so roving and uncertain, that they will soon fall into skepticism and infidelity.

II. The next is, to represent Churchmen as persons of interest and design, who maintain religion only because it supports them; and this they call priestcraft, and if they can by this means take away their authority too, the way lies still more open for them; for it is more easy to make a prey of the flock when the shepherds are suspected only to look after their fleeces. Since such a suspicion takes away all trust and confidence in their guides; and they know very well how little others will be able to defend themselves.

III. Another step is, to magnify the deists as men of probity and good sense; that assert the just liberties of mankind against that terrible thing called priestcraft; and that would rescue religion from false glosses and absurd notions taken up from the schools and taught in the universities, on purpose to keep under those principles of universal liberty as to opinions, which those of freer minds endeavor to promote. But especially they are great enemies to all mysteries of faith, as unreasonable impositions on those of more refined understanding, and of clear and distinct perceptions, as they have learnt to express themselves. These they account intolerable usurpations on men of such elevations as themselves; for mysteries are only for the mob, and not for persons of such noble capacities.

IV. The last thing is, to represent all religions as indifferent, since they agree in the common principles of natural religion, especially the unity of GOD, and all the rest is but according to the different inventions of men, the skill of the contrivers, and the several humors and inclinations of mankind.

These are the chief mysteries of deism in our age; for even deism hath its mysteries, and it is itself a mystery of iniquity, which I am afraid is too much working already among us, and will be more if no effectual stop be put to it.

I call it deism, because that name obtains now, as more plausible and modish; for atheism is a rude unmannerly word, and exposes men to the rabble, and makes persons shun the company and avoid the conversation and dealing with such who are noted for it. And this would be a mighty prejudice to them, as to their interests in this world which they have reason to value.

But to be a deist, seems to be only a setting up for having more wit than to be cheated by the priests, and imposed upon by the common forms of religion which serve well enough for ordinary people that want sense, and are not skilled in demonstrations; but the deists are so wise as to see through all these things. And therefore this name gains a reputation among all such as hate religion, but know not how otherwise to distinguish themselves from professed atheists, which they would by no means be taken for; although if they be pressed home, very few among them will sincerely own any more than a series of causes, without any intellectual perfections, which they call GOD. A strange GOD without wisdom, goodness, justice or providence.

But I am now to show, how in all these points the present Unitarians have been very serviceable to them, in the books which they have lately published and dispersed both in city and country.

I. As to the authority of Scripture. They have been already justly exposed for undermining the authority of St. John's gospel, by mustering up all the arguments of the old heretics against it, and giving no answers to them. And what defence have they since made for themselves? No other but this very trifling one, that they repeat their reasons but do not affirm them. What is the meaning of this? If they are true why do they not affirm them? If they are false, why do they not answer them? Is this done like those who believe the gospel of St. John to be divine, to produce all the arguments they could meet with against it; and never offer to show the weakness and unreasonableness of them? Doth not this look like a design to furnish the deists with such arguments as they could meet with against it? Especially when they say, that St. John does not oppose them. Why then are these arguments produced against his gospel? Men do not use to dispute against their friends, nor to tell the world what all people have said against them, and give not a word of answer in vindication of them. But they say the modern Unitarians allow of the gospel and other pieces of St. John. A very great favor, indeed, to allow of them. But how far? As of divine authority? Not a word of that. But as ancient books which they think it not fit for them to dispute against. But if the ancient Ebionites were their predecessors, as they affirm, they can allow none but the Gospel according to the Hebrews; and must reject the rest and all St. Paul's epistles; and in truth, they make him argue so little to the purpose, that they must have a mean opinion of his writings. But of these things in the discourse itself.

As to Churchmen, no professed deists could express themselves more spitefully than they have done, and that against those to whom they profess the greatest respect. What then would they say of the rest? They say in general, that it is natural to worldlings, to mercenary spirits, to the timorous, and ambitious; in a word, to all such as prefer not GOD before all other, whether persons or considerations, to believe as they would have it.

We have seen how much they have gratified the deists by representing Churchmen in such a manner, let us now see in what manner they treat the deists. It is with another sort of language; and which argues a more than ordinary kindness to them. In one place they say, that the deists are mostly well-natured men, and men of probity and understanding; in effect that they are sincere, honest-hearted men, who do good by the impulse of their natural religion, honesty, and good conscience, which have great influence upon them. What another sort of character is this from that of the greatest, and in their opinion the best of our clergy? This must proceed from some intimacy and familiarity with them; and it is easy to imagine from hence, that they are upon very good terms with one another, because they must be Unitarians, if they believe a GOD at all.

But where else are these honest conscientious deists to be found?

It is rare indeed for others to find any one that rejects Christianity out of pure conscience, and that acts by principles of sincere virtue. I never yet could meet with such, nor hear of those that have. And I would fain know the reasons on which such conscientious men proceeded; for truly the principles of natural religion are those which recommend Christianity to me; for without them the mysteries of faith would be far more unaccountable than now they are; and supposing them, I see no incongruity in them, i. e. that there is a just and holy GOD, and a wise Providence, and a future state of rewards and punishments; and that GOD designs to bring mankind to happiness out of a state of misery; let these be supposed, and the scheme of Christianity will appear very reasonable and fitted to the condition and capacity of mankind. And the sublimest mysteries of it are not intended to puzzle or amuse mankind, as weak men imagine; but they are discovered for the greatest and best purposes in the world, to bring men to the hatred of sin and love of GOD, and a patient continuance in well-doing, in order to a blessed immortality. So that this is truly a mystery of godliness, being intended for the advancement of real piety and goodness among mankind in order to make them happy. But as to these Unitarians, who have such happy acquaintance with these conscientious deists; I would fain learn from them, if they think them mistaken, why they take no more pains to satisfy and convince them; for I find they decline saying a word against them. In one place they compare the atheist and deist together; and very honestly and like any conscientious deists, they impute all the deism and most part of the atheism of our age to the doctrines of the Trinity and Incarnation.

Is it possible for men that live in our age to give such an account as this of the growth of deism and atheism among us? What number of atheists is there, upon any other account than from a looseness of thinking and living? Where are those who believe GOD to be an incomprehensible being, and yet reject the mysteries which relate to his being, because they are incomprehensible? Suppose any reject spiritual substance as nonsense and a contradiction, as they do the Trinity on the same pretences. Is this a sufficient reason or not? They may tell them as they do us that they can have no ideas, no clear and distinct perceptions of immaterial substances? What answer do they give in this case? Not a syllable; although they take notice of it. But I hope they give some better satisfaction to the deist; no, for they say this is not a place to argue against either atheist or deist. By no means: some would say they were not such fools to fall out with their friends. And it cannot be denied that they have been the greatest encouragers of such kind of writings, which serve their turn so well; and in pure gratitude they forbear to argue against them.

To show how near they come to an indifferency in religion, they speak favorably of Mahometans, and Jews, and even Tartars, because they agree with them in the Trinity of the Godhead. What an honest-hearted deist do they make that importor Mahomet? One would hardly think such a character could have come out of the mouth of Christians. But these are their words, Mahomet is affirmed by divers historians to have had no other design in pretending himself to be a prophet, but to restore the belief of the unity of GOD, which at that time was extripated among the eastern Christians by the doctrines of the Trinity and Incarnation. Who are those historians who give this character of him? Why are they not named, that their authority might be examined? Was the Morocco ambassador one of them? Or Paulus Alciatus, who from a Unitarian turned Mahometan? But by the best accounts we can meet with, we find that he was a very cunning impostor, and took in from the Jews and Ishmaelites his countrymen, circumcision; from the Christians, an honorable mention of CHRIST, as a Prophet, and as the Word and Spirit of GOD, and owned his miracles; from the ancient heretics he denied his suffering, but owned his being taken up into heaven. Yea, he owned that he had his gospel from heaven; but that his disciples changed it after his death, and attributed more to CHRIST than he assumed to himself. Which shows that he had so much sense as to discern that if the books of the New Testament were genuine, more must be given to CHRIST than either Mahomet or the Unitarians do allow. Let any indifferent reader compare their character of Mahomet with that of Athanasius, which these men give, and they will easily find that they take as much care to blacken one as they do to vindicate the other. What Christian ingenuity is here? But Mahomet was a deist, and Athanasius a Trinitarian. But they go on.

Whatsoever the design of Mahomet was, it is certain, that Mahometism hath prevailed over greater numbers and more nations than at this day profess Christianity. But how? Was it not by force of arms and the prevalency of the Saracen and Turkish empire? No, say these learned historians. It was not by the force of the sword, but by that one truth in the Alcoran the unity of GOD. It were endless to quote the historians, who say, that it was Mahomet's principle to subdue all by force of arms who opposed his religion; but the authority of Elmacinus alone is sufficient; for in the beginning of his history he owns that it was his principle to make war upon those that would not submit to his law. And others say, that in remembrance of this, their law is expounded by their doctors with a sword drawn by them, and that it is the law of the Alcoran to kill and slay those that oppose it. What liberty the Turkish empire allows to Christians in the conquered provinces is not to this purpose, but by what means Mahometism prevailed in the world.

But say they, the Jews as well as Mahometans are alienated from us, because they suppose the Trinity to be the doctrine of all Christians. And what then? Must we renounce the Christian doctrine to please the Jews and Mahometans? Must we quit CHRIST's being the Messiah, because the Jews deny it? Or the suffering of CHRIST, because Mahometans think it inconsistent with his honor?

But if this be the truth of the case as to Jews and Mahometans; no persons are so well qualified to endoavor their conversion as our Unitarians; which would be a much better employment for them, than to expose the Christian doctrine by such writings among us. I am ashamed to mention what they say of the Tartars, when they call them the shield and sword of that way of acknowledging and worshipping GOD. So that Mahometans, Jews, and Tartars are fairly represented because they agree in the grand fundamental of the unity of the Godhead; but the Christian Church is charged with believing impossibilities, contradictions, and pure nonsense.

And thus we find our Unitarians serving the deists in all their methods of overthrowing revealed religion and advancing deism among us. And if this will not awaken us to look after them, and unite us in the defence of our common cause against them, I do not think that other methods will do it. For it is become a restless, and active, although as yet, but a small body of men, and they tell the world plainly enough that they are free from the biases of hopes, and fears; and sit loose from the awes and bribes of the world. So that there is no way of dealing with them, but by showing the falseness and weakness of the grounds they go upon; and that they have no advantage of us as to Scripture, antiquity or reason, which is the design of this undertaking.

Bishop Stillingfleet.

BISHOP ALEXANDER JOLLY.

The principal excellence in his character, and that in which it was so remarkably distinguished from the common herd of mankind, was his perfect *simplicity*. Instead of attempting to reconcile with the Christian model that selfish system, so much patronised by the modern code of morals and religion, he looked on himself as sent into the world to do the will of GOD, and promote the well being of those with whom he was connected. No leadings of worldly interest, no pretenses of being *just to himself*, ever made him forget that he was a disciple of Him whose religion teaches us that we ought to give our lives for the brethren. It was this sacred principle that detained him in his solitary cell, studying and praying for the good of others. It was this that caused his heart so to overflow with charity to all men, that no casual visitant could hear him converse, or receive his blessing without treasuring up the interview for ever after as one of rarest happiness—as a glimpse of heaven caught from the face and bearing of an earthly pilgrim.

This holy simplicity and charity made him of all men the most humble. Constantly occupied with thoughts of good to others, he fell into the most uncommon fault of greatly undervaluing himself. It was this that made him a better specimen of the solitary saint than of the Christian bishop. Such was his humility, indeed, that he would not perform the ordinary duty of giving periodical charges to his assembled clergy. His consciousness of sin, as a descendant of Adam was so deep, that no sense of official honor was sufficient so far to overcome it; and he contented himself with individually exhorting the inferior pastors, more in the language of a most affectionate equal, than in the authoritative tone of one to whom they had solemny vowed obedience.*

This profound obedience rendered him *jealous over himself with a godly jealousy*, and made him perceive danger where few would have suspected it. An anecdote will illustrate this. Almost the only expense in which he indulged was the increasing his valuable library, the whole of which he has bequeathed for the benefit of the Church. Although this continued acquisition of new theological publications, as they came out, was for the good of others, and united with his constant habit of fervent prayer, produced that admirable Christian wisdom and knowledge which shone in his conversation; yet he feared for himself that his love of books might prove a snare; and on one occasion when unable to deny himself the purchase of a new volume, said with serious earnestness, "LORD lead us not into temptation."

In proportion to this severity towards himself, was his excess of candor towards others. And hence another of those *failings which leaned to virtue's side*. Instead of promptly correcting any irregularity that came under his notice as a bishop, his meekness and charity led him to form some apology for the erring party; and "dear good mistaken man!" was known to be one of *his* severest forms of reprobation. If a strictly impartial survey of his episcopal character must pronounce this a defect, let us not at least in admitting it to be such lose the admirable lesson it is calculated to teach. How rare is *such* a fault! Which of *us* when we appear at the judgment seat, will find our failings in duty attributed to the irregular movements of an unbounded charity, and to that depth of humility which deems itself unequal to the office of a censor?

When the venerable deceased *did* go into society, he was the most cheerful and agreeable person in it. No Pharisaical moroseness! No scowling on the harmless enjoyments of the social state! All was calm mirth and happy love—the reflection of a pure soul that dwelt in GOD, and carried the smile of heaven among the children of earth.

Very shortly before his death, he was seen reading a late reprint of that admirable old work, entitled, "*Disce Mori*"—*Learn to die.* "See," said he to a friend who had found him with the volume in his hand, "I am learning to do that to which I am every day expecting to be called." Venerable saint! thy entire life had been *one* preparation for death. Come when the Bridegroom might, He would find thee watching.

He died in perfect solitude. Late on St. Peter's Eve he transacted some business with his chaplain. Soon afterwards he retired to his last nightly rest; and the person who attended him coming in early on the morn of the festival, found that his quiet slumber had given place to the happier repose of the separate state, to the sleep in JESUS, to the blessed death in the LORD. His body was found still warm; its arms placed upon the breast in the form of that sacred cross in which was all his glory, life, and hope. No day could have been more appropriate for such a death than the feast of that honored apostle, who was so earnestly commended to feed CHRIST's sheep, to feed his lambs—expressions to which our deceased bishop solemnly and affectionately referred in a letter which I received from him two months before his death.

In thus dying unwitnessed by any mortal eyes, his own expressed wish was gratified. In the utterance of such a wish he did but give additional proof of that deep humility which so strikingly distinguished him. He shrank from a *public* death-bed, because seeking mercy through CHRIST as a miserable sinner, he could not bear that any should crowd around *his* latest scene, to witness the departure of a saint, and blaze abroad his dying utterances of faith and love. And in this he was fully borne out by the authority and example of the New Testament; which, so far from justifying that false and miserable excitement which the modern religion is fain to draw even from the gibbet of a murderer, presents us with no picture of a religious death-bed.

His works do follow him. That patient, loving, Christ-like spirit shall be surrounded at the judgment-seat by the triumphant witness of a life dedicated to the service of the Judge. *Go ye and do likewise.* Imitate his virtues if you would be like him in his end and his hope. Live simply to GOD, and keep the eyes of your spirit fixed on that tremendous day.

Finally, I beseech you to pray for us of the clergy, that should we be permitted to elect another Bishop of Moray, the HOLY GHOST may guide us to the choice of one on whom *his* mantle may remain, who has been so lately taken from our head, to our sad loss but his everlasting gain.†

MISSIONARY INSTITUTION AT BASLE.

I was detained at Vienna by the arrangement of the Eilwagens, between that city and Munich, until January 10. Travelling from thence, night and day, I reached Munich, the capital of Bavaria, on the 13th, and spent there the 14th, which was Sunday, and the two succeeding days. I had long had a desire to visit Basle, the seat of the most celebrated missionary institution in the world. I learned at Munich that I could accomplish this without loss of time or increase of expense, and therefore did not hesitate to take the route thither, after leaving Munich, instead of the more common one by Strasburgh; I hoped also to see Mr. Haas, formerly a missionary of the Basle Society in Persia, from whose mature experience I trusted to derive much profitable information. In this, however, I was disappointed, as he had left the city, and was residing at too great a distance from it to allow my visiting him. I visited the missionary institution twice, was most cordially received, and made acquainted with its plan and present condition. There are forty-two students, all of whom have entered the seminary for the express purpose of preparing for foreign missionary labor. They are generally taken uneducated, carried through a course of study, classical and scientific, as well as theological, but arranged throughout with reference to their future employment. They are regarded as a family, and discipline is made as much as possible like that of a Christian household. They all live under the same roof, eat together, study together, and sleep together. The building of the institution, which stands in elevated part of the city, and close to the wall, retired from the noise and bustle of the public places, includes the family apartments of the teachers, who are four in number, the business rooms, the dining hall, two sleeping apartments, opening into each other, three or four study halls, and the room for the meeting of the committee, who have at once the direction of the institution and of the society, whose operations you are familiar with, under the name of the Basle Missionary Society. In this last room is a small convenient cabinet of curiosities from foreign lands, and on the walls hang engraved likenesses of one hundred and thirty missionaries, who have gone out from the institution to Heathen and Mohamedan nations. The mode of life of the students is most simple, regard being had even in this, to their future work. Their beds I observed were couches of straw with a single blanket and coverlet.—*Rev. H. Southgate.*

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* A similar depth of humility characterised another Scottish prelate, the saintly Leighton. In a paper given into the synod, in 1667, he says, in language which, now that we have been so accustomed to the *cant* of humility, would be considered in *bad taste*. "The sense of my own great unworthiness and filthiness may give me check, and be a very strong curb upon me in censuring others."

† The doubt expressed in this last sentence of the discourse, as to Bishop Jolly's place being supplied, requires an explanation. The number of Scottish bishops is six; when, in consequence of the infirmities of Bishops Gleig and Jolly, who had applied for assistants the Episcopal College proceeded to consecrate Bishops Moir and Russell, they did it with this proviso—that one of these gentlemen instead of being assistant bishop of Moray, should occupy the ancient see of Glasgow, which has been of late united to Edinburgh; and they farther contemplated uniting Moray, at Bishop Jolly's death, to Ross and Argyle. This matter is not yet, however, (August 18,) finally decided.

COMMUNICATIONS.

For the Churchman.

The following pieces are from the pen of the late Rev. James D. Nicholson, a graduate of the General Theological Seminary, and at the time of his decease minister of Trinity Parish, Charles county, Maryland. A notice of his devoted professional course, and of his happy death, appeared in the Churchman in August. The first of the subjoined pieces clearly manifests the feelings with which the heavenly-minded author was wont to regard his departure from this life. It was found on his table after his decease, and was evidently written just prior to the fatal attack which consummated his wishes. The writer of this introductory notice, from long acquaintance, can bear testimony to the sincerity of the sentiment, and the holy excellence of the character revealed in the following lines, and which early matured his friend for "the inheritance of the saints in light."

Sweet death! as sketch'd by feeble fear
I've view'd—but knew thee not;
How should I know? An aspect drear
Made up my childhood's thought.

But not so more; thy winning mien,
Invisible to sense,
By ransom'd spirits clearly seen,
Allures, compels me hence.

This heart is thine, my hopes, my aims,
I would not speed the day
That quits me of those hallow'd claims
Which lengthen here my stay.

Still I could wish at times, O God!
(Forgive this frailest wrong—)
Permission to forsake the clod,
My earthly house, ere long.

"He went out into a mountain to pray, and continued all night in prayer to God." Luke vi. 12.

Who art thou—on the midnight air
Pouring out thy lonely prayer?
Who art thou—on the mountain still
Crying, "Father! do thy will?"
My God! my God! I see thee now,
The humid dews upon thy brow,
Thy longing eye, thy bended form,
Thyself all naked to the storm;
The forest pines about thee cast
Their greenness on the mountain blast—
The wandering stars, obscurely dim,
Hurrying draw their last rays in—
The captive clouds come black and torn—
The moon, affrighted, veils her horn—
But thou, O Saviour! wrapt in love,
Heedless of our nature's yearning,
Would draw my sense-chained soul above,
Precept by thine act confirming.
Wake, my soul! up, up! and flinging
All thy sluggish joys away,
Clasp the cross, and to it clinging,
Oft thy Saviour learn to pray! W

For the Churchman.

Mr. Editor,—Permit me to correct "An Old Episcopalian," in your last. He says that he is informed "that in one church the responses to the commandments, which by the rubric should be *repeated kneeling*, are played and sung," &c. As regards the fact he is right—the responses are sung in more than one church, and I would thank "An Old Episcopalian" to point out that rubric which forbids it. The rubric before the commandments directs that "the people still kneeling shall after every commandment *ask* God's mercy," &c. The rubric does not even command the congregation to say the response aloud, and I ask, Is not the soul lifted up and elevated to a high pitch of devotional feeling by the assistance of soft strains of music, which by themselves, without the aid of words, express that we are supplicating our Creator? If "An Old Episcopalian" wishes to hear the responses to the commandments sung appropriately, and so that the most fastidious need not complain, let him attend service at St. John's, in Brooklyn. L.

For the Churchman.

COME OVER AND HELP US.

There are few subjects more important and interesting to a young minister than that which relates to the spot of his future location in the vineyard of the Lord. Were he governed in his selection of a field of labor by worldly or selfish considerations, he could arrive at his determination with a very satisfactory facility. The associations of youth and home would bind him to the happy place of his nativity and childhood. Or, if these did not influence his resolution, a rich salary might shine with attractive lustre before his vision, and tempt him to a situation of ease and enjoyment. Or if this glittering inducement failed, he might listen to the seductive whispers of ambition, and dwell in delightful anticipation upon crowded and approving auditories spell-bound by the charm of his eloquence, and a great city echoing with the music of his fame. But whither am I wandering? Surely no honest minister of Christ ever encouraged the dream of self-aggrandizement. Far be it from me to harbor such a suspicion. Rather would I believe that this is the language of his heart, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

The young minister, therefore, in selecting the theatre of his future action, must be governed by a sense of his duty as an ambassador of Christ. The first question he asks is this, Where will I be the most useful? Not where will I obtain a fine parish? Where will I acquire the greatest reputation? Where will I be the most comfortable? No. This is the question, Where can I do the most good to my fellow-men?

If such a question is now occupying the mind of any youthful clergyman, let me respectfully present to him a field of missionary labor in the south-western states. The brief history of the Church in this section of our country is familiar to the Christian community. It is yet in its youth,—a mere infant, compared with the unwieldy Goliahs of schism and heresy, by whom it is surrounded. Yet it possesses all the elements of health and vigor, and needs only the fostering care of spiritual parents to develope its comeliness and strength.

Let me inquire where is a Christian ministry more needed than in the south-west? The population is vast and rapidly increasing, while the ministers of Christianity are comparatively few. It is therefore no matter of surprise that infidelity abounds, and the ways of virtue are not preferred by the multitude to the broad road of sin. And shall men perish for the lack of vision? Can the ambassadors of Christ regard with indifference such a scene? Can they contemplete the prospect of thousands, living and dying in ignorance of the Gospel, and not pity? "Will they pity and not relieve?" And how can they so effectually afford relief, as to come themselves, and with their own hands administer the blessed medicine of religion?

I would ask again, where is there more need of an *authorized* ministry than in the south-west? It would be a task too onerous for my patience or capabilities to count or describe the hosts of sectarians who, throughout the whole extent of the Mississippi Valley exhibit Christianity to the world under as diverse and fluctuating aspects as the dolphin displays in the struggles of death. We have been favored with every shade and hue of religious belief and practice. The different sects seem all to act on the principle,

"That our religion was intended
For nothing else but to be mended."

Nowhere have misnamed *revivals* exerted a more general and destructive influence than in this portion of the United States. Nowhere could the following verse, with Bishop Newton's exposition, be more beneficially considered. "Wherefore, if they shall say unto you, Behold, he is in the desert, (behold his power is experienced in field preaching,) go not forth; behold, he is in the secret chambers, (behold his presence is conspicuous in the tabernacles or conventicles,) believe it not." Thus has the truth been brought into disrepute, and infidels have been created by scores, until great numbers of the population have imbibed the idea that enthusiasm is piety, and fanaticism perfection; confounding these offspring of darkness with real godliness, they are tempted to look with disgust and loathing upon every thing which bears the name of Christ,

"As if hypocrisy and nonsense
Had got th' advowson of their conscience."

How is this evil to be remedied? I can perceive no other mode than by the advancement of the Church, to whose ministry alone the blessing of God is promised. It has already effected wonders. In this diocese, under a wakeful and energetic Episcopal supervision, it has not only increased its own numbers, but has opened the eyes of multitudes to the nature of Christianity, and even convinced sectarians themselves that the battle against infidelity and vice is more likely to be won by a Church of Christ's appointment than by societies of human invention. If so much is already done while "Jacob is small," what may not be expected should his strength be increased? But laborers are required. The spots now occupied by the Church are comparatively few. There are many Episcopalians scattered in different parts of the state, who can no more survey the towers of Zion, nor tread her hallowed courts. Around their families, as around a nucleus, churches might be formed. This has been repeatedly the case, and would continue to be so, were we sufficiently supplied with an Episcopal ministry. And thus the weeds of fanaticism and error would in time be eradicated, and the Gospel of Christ commend itself to the hearts and good sense of the people.

And pray where are ministers more needed? Certainly not in the North and East. A parish there does not long remain vacant. It is true, our young clergymen may find more comfort and reputation there, but these are not their objects. As they love their Master, we beg them to come and preach him, where he is either unknown, or where another Gospel has been too often preached. As they love his Church, we beseech them to compassionate her in her journey through the wilderness, and fly to her rescue against the prowling wolves of unbelief and schism. Then shall "her righteousness go forth as brightness, and her salvation as a lamp that burneth." O. P. B.

Randolph, Tennessee.

For the Churchman.

Mr. Editor,—The suggestions of your correspondent "An Old Churchman" are very much in keeping with my own taste on the subject of Church music; but I am, nevertheless, persuaded that it would be highly injudicious and mischievous for a few persons, whose religious habits were formed in a past generation, to enforce their individual wishes and views upon all of our city congregations.

Mr. Editor, there is in this city a most respectable and influential congregation of Christians, who not having been early taught to consider an organ as by any means essential to Christian worship, have hitherto done without one; but, under the influence of modern fashion, (which is perhaps falsely called the advancing condition of society,) they resolved not long since, with a rare degree of unanimity, that they too would dedicate to the service of their Maker, one of those extraordinary and complicated instruments, which is every where cherished as a wonderful monument of human industry and genius, and which piety has for ages set apart as most appropriate for sacred uses. But when every thing was arranged and ready for this innovation on their old religious habits of worship, *one old man* was found to object strenuously to the whole proceeding, and as a consequence the project was at once abandoned! Now, Sir, your correspondent would argue that this was the true principle to go on; he would contend that so long as a single old-fashioned worshipper like himself is to be found in a congregation, our newly-educated folks should not be for ever striving, at much expense and trouble, to introduce what they call "*better music,*" into our churches. It is enough that he don't understand a word of it. He wants only "old-fashioned tunes!" Now, although I would agree with "An Old Episcopalian," so far as I am personally concerned, yet I am by no means prepared to assent to either the fairness or the liberality of his assumptions in the premises, with regard to the rest of mankind. Is it worthy of no consideration in the matter, that every body who has risen into life, since music was made a part of elegant education, would agree in condeming his "old-fashioned tunes" as essentially vulgar, poor, and mean, "stale, flat, and unprofitable?" Is it nothing that our sons and daughters would be driven away from our places of worship by what they consider our barbarous outrages upon all harmony and taste? Is it nothing that we subject ourselves to the ridicule of the better taught, by denominating that sort of music "lively" and "Blue Beard like," which are actually the compositions of Handel, Haydn, and Mozart, designed expressly for the most solemn uses, and which have drawn forth the rapturous admiration of the whole civilized world! These are considerations which it will never do to sneer at! It won't do to attempt to legislate our young people down to our by-gone standard! It will be far better, I am persuaded, for us to brush up our spectacles, and study a little for ourselves, than to acknowledge a second time that we are unable "to find the parts of the psalm" when they happen to be adapted to the sublimest music that the world has ever known, rather than to the nasal notes of some worthy Yankee composer!

With regard to the practice of chanting the responses to the commandments, can it be possible that your correspondent has allowed himself to allude to one of our churches in the unjust, invidious, and indelicate manner of his article, without ever having heard the music in question? He says, "I am informed," &c. Now, Sir, I reply, that such information could only have come from a person unable to distinguish *Yankee Doodle* from *Old Hundred* when performed on one of our loud organs! And in opposition to his informer, he must allow me to tell him, that even to my old-fashioned ears, the chanting alluded to is peculiarly impressive, simple, solemn, and in the highest degree devotional. He must permit me to tell him too, that a goodly array of bishops, priests, and deacons, have already professed themselves influenced by it, in devotion, in a manner rarely experienced before. He must allow me to tell him that the experience and practice of the Christian Church, for many a century, has sanctioned the use of music even in the most solemn exercises of prayer. He must allow me to tell him that this very practice of chanting the responses in the ante-communion service is no new thing, but directly derived from the wide usage of our mother Church, always in her cathedral services, and in such other cases as the choirs are complete enough to execute it.

In conclusion, Mr. Editor, I must repeat my conviction, that however incapable I may be, of relishing the application of the higher branches of music, in all of their splendor and variety to the purposes of religious worship, yet it would be an exceedingly low and unworthy proceeding in me to wish any congregation largely composed of persons differently constituted from myself, with tastes of higher cultivation than my own, and with an experience of the refinements and elevation of society in older countries, far more extensive than any thing it has been my privilege to enjoy,—it would, I say, be in the last degree selfish and narrow in me to expect such a people to conform themselves to my mean views and poor capacities for enjoyment. No, no, Mr. Editor, give me but the humblest seat in the temple, and in the name of all that is grateful in piety, I will rejoice to see the young, the rich, and the noble of the land devoting *the purest and the best of all things that they have to the service of their* God!

Another Episcopalian.

ADVERSARIA—NO. X.

Latinists of New England.—I have reached a venerable name, and the worthy representative of a great and honorable class of scholars. What "the world" may happen to decree concerning the standing and precedence of schoolmasters, is not of much consequence either way; for there has never been any doubt of the respectability of their province in letters. It is an essential respectability, and is acknowledged at once by the literate and the vulgus.

Ezekiel Cheever is perhaps one of the best Latinists that New England can boast. His works are not numerous, nor in every body's hands; but I think they fully warrant the above conclusion. He was born in England in 1614, came to this country in 1637, and shortly commenced the exercise of his profession as schoolmaster. In 1671 he was appointed head-master of the Boston Public Latin School, and he died in this office, in 1708, at the great age of 94. A funeral discourse was delivered over his remains by Dr. C. Mather with the following title:—"Corderius Americanus, etc. A funeral sermon upon Mr. Ezekiel Cheever, the ancient and honorable master of the Free School in Boston. Who left off, but when mortality took him off, in August, 1708, the ninety-fourth year of his age. With an Elegy and an Epitaph upon him. By one that was once a scholar to him. Boston: Printed by John Allen, etc. 1708." pp. 34, 12mo. This discourse has furnished me with nearly all the biographical memoranda I have stated. A second edition of it was published in octavo, at Boston, in 1828, with an advertisement by Ezekiel Cheever, and some selections from the Latin and Greek poems of master Cheever, together with a fac-simile of his hand-writing. The editor has, however, diminished the value of the work by his abridgments, and I refer only to the original sermon, the title-page of which is given above. By the introductory preface to this, we are informed that Mr. Cheever had instructed the youth of New England for seventy years; "And had the singular favor of heaven, that though he had usefully spent his life among children, yet he was not become twice a child; but held his abilities with his usefulness, in an unusual degree, to the very last."

As a Latinist, Mr. Cheever's reputation was very high in his own age, and the twenty-first (stereotyped) edition of his "Latin Accidence," now before me, would seem to show, (what indeed we must certainly be sufficiently aware of,) that we have not yet learned to do without his learning.

This Accidence is recommended by its correctness and brevity. It was I believe one of the first English grammars of the Latin tongue; and at least, the first used in this country. In the late edition of the sermon on Mr. Cheever's death, I have mentioned already an appendix, containing selections from his MSS. To the Latin poems in these selections I shall devote the remainder of this article. They consist of 1. "De Gestis, Successibus, et Victoriis Regis Suesiæ in Germania. Epinikion. Ad Carolum Regem." in 93 hexameter verses. 2. "Fabula," in 55 hexameters. 3. "Natalitia Christi mundi Redemptoris," a fragment of 134 verses, after the manner of Ovid. 4. "Christus in Cruce," 30 verses, apparently belonging to the last, and 5. "Carmen Genethlicon," etc, of which last we are presented with an entire fac-simile. These poems appear to me (though the judgment is worth very little) to evince great readiness of composition, and a good deal of classical purity. They seem superior to any thing I have previously noticed, and I doubt if I find any later compositions far surpassing them. The first, "De Gestis," etc. commences as follows:—

"Arma prius cecini cum panderet inclyta portus
Sylva ducis Batavis, in Teutonas arma supersunt:
Quæ mea Calliope pangat, quæ numine fretus
Suecus in Albanis vibrans fœliciter arvis
Ista legat Carolus, Carolo neque gratior ulla est
Quam sibi quæ Sueci prætexit pagina nomen.
Visa diu felix Germania seclis
Artibus, ingeniisque, et festa pace, virebat
Fudit opes, frugesque immenso copia cornu,
Dulciaque innocuæ peragebant otia gentes."

In the above I have corrected several (typographical) errors; and there are still some things which I do not entirely understand; but this is more probably owing to my limited knowledge, rather than to any incorrectness in the transcriber. I add two brief extracts from the third poem.

"Extemplo magnum visi per inane volatus,
Et simul Angelici densa caterva chori:
Fit plausus, reboat lætis discursibus aer,
Ictaque jucundis perstrepat aura sonis.
Unus erat cantus, sit gloria summa tonanti
Pace nova tellus, pace triumphet homo·

"Responsant nemora, et montes, campique jacentes,
Unanini plaudunt per loca cuncta sono.
Vertite cœlestis cunabula, vertite prolis
Quem mare quem summæ non capit aula domus—
Hæc inter studia, et magni solennia mundi
Gaudia, nox cursus finit abacta suos—
Nox qua nec superis, nec qua mortalibus unquam
Lætior, aut mundo gratior ulla fuit."

Cotton Mather's Elegy and Epitaph on master Cheever are compositions of more feeling and less figure than is usual with the learned Doctor, and perhaps (in this connection) I shall be permitted to copy a few lines from each.

"Do but name Cheever, and the echo straight,
Upon that name, good Latin, will repeat;
A Christian Terence, master of the file
That arms the curius to reform their style."

"His work he loved, oh had we done the same!
Our play-days still to him ungrateful came,
And yet so well our work digested lay,
We came to work, as if we came to play."

"He lived and wrought; his labors were immense;
But ne'er declined to præter-perfect tense."

He was a man, says the Epitaph, "cujus doctrinam et virtutem Nostri, si sis Nov-Anglus, colis, si non barbarus. Grammaticus, a quo, non pure tantum, sed et pie, loqui; Rhetoricus, a quo non tantum ornate dicere coram hominibus, sed et orationes coram Deo fundere efficacissimus; Poeta, a quo non tantum Carmina pangere, sed et cœlestes hymnos, odasque Angelicas sanere didicerunt qui discere voluerunt."

December 26, 1838. Philarchæus.

Note.—Wherever Magnolia has occurred in these papers read Magnalia. The printers confusion of the old Montpelier Professor, and the genus of plants which has been named after him, with our New England Puritan's ecclesiastical history, is somewhat ludicrous. But perhaps he would not recognise the Latinity of Cotton Mather's title; and indeed this does not seem (from Ainsworth) to rest on any authority better than Tertullian. It is however the title of the book I refer to. P.

For the Churchman.

CHRISTMAS GREENS.

Rev. and dear Sir,—Will you allow an extract from a Christmas Eve sermon, delivered in the far west? The keeping of Christmas, and adorning our houses with evergreens, always creates in the country a great deal of wonder.

The text was, "Behold, I bring you good tidings." Before the narration and doctrine, the preacher made the following remarks:—My friends, the pains and spirit evinced in the evergreening of the Church, is exceedingly gratifying to him who addresses you. Perhaps it would be as well to let the reason of our keeping Christmas pass unnoticed, from the pulpit, we should, was it not so common among those educated in other communions, to consider every thing we do as Popish. Why the Episcopal Church and her practices should be the subject of so much remark among the professors of religion without her pale, I have always been at a loss to know. There is no church the Pope more dreads, than the Church of England. Barrow and Jewel have put their feet upon the neck of the Pope's supremacy. Is Socinianism to be met, a Horsely steps forth; is infidelity to be routed, a Watson may be seen grappling with the Hydra, and laying its head at the foot of the cross. Are the heathen to be instructed in the principles of our holy religion, look and see who were the pioneers. And to whom are ye indebted, for your best of all earthly consolation, I mean the English Bible? I answer to that Church so many call Popish.

This season of the year is kept by the Church in honor of the birth of Jesus Christ: 'tis true we find no injunction in Scripture to observe it, neither do we find any command to keep Sunday as holy time, we keep it, in remembrance of the resurrection of Christ, and in imitation of the apostles; neither do we find any that forbids the practice of keeping Christmas; this, however, we can say, antiquity is in its favor. It was observed in the second century, about the time of the Emperor Commodus. The decretal epistles indeed carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine we have a melancholy proof, for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes. "Though the immemorial observance of this festival on the 25th of December, is not only an argument of its institution, but a sufficient warrant for our conformity, yet those who differ from our communion account it superstitious, since, they say, we cannot be *certain* that our Saviour was actually born on this day. But not to insist on the authority of St. Chrysostom, and the *concurrent* sense of antiquity, as to the precise time of this miraculous birth, we shall only observe, that if we are mistaken in this particular, yet matter of the mistake being of greater moment than the false calculation of a day, it is certainly very pardonable in those who think they are not mistaken; and that as long as we who are supposed to be in this error, do but perform the business for which we meet on a mistaken day, as we could on a true day, excuse of blameless ignorance will wash away greater errors than this of the day supposing it to be an error."

No doubt there are some present, who have never been at an Episcopal church upon such an occasion as this before; on their account, we will be more minute than ordinarily, lest their prejudice should unnecessarily arise against our practice of decorating the church with evergreens. No one seriously reflecting upon the awful state into which man brought himself by the fall, and the apparently hopelessness of his recovery, can help exclaiming, when he is told of the plan devised in the councils of eternity for his rescue, with the Prophet Isaiah, "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains; O forests, and every tree therein, for the Lord hath redeemed Jacob and glorified himself in Israel." The Prophet Isaiah, in speaking of the glory of the Church in the abundant access of the Gentiles into it, has these remarkable words, "The glory of Lebanon shall come unto thee, the fir-tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isaiah lx. 13. This implies that all the cedars and other choice trees should contribute to the rebuilding and beautifying of God's house, and that every thing that has a tendency to elevate man's mind and affections in the worship of his God, should be enlisted to help forward the adoration of him, who is deserving of the homage of men and of angels, and whatever tends to set forth the majesty and glory of God, and make him appear as he is, *august*, should be introduced to our view. At this season of the year the vegetable kingdom is in a torpid state, and very few of all trees and shrubs bear any marks of life; there are plants, however, which can bear the cold approach of winter, and which by their freshness and verdure amid the surrounding devastation, are apt emblems of those who amid the freezing influence of the enemies of Jehovah and Christ, could endure the vile taunts of the friends of Satan, without shrinking or losing any of their piety. These lively plants bespeak the approach of spring when they with those that have been dormant shall join in the glad chorus of praise to Him who clothes them with their foliage; such we bring into the house of the Lord, as emblems of those who abide under the shadow of his wings, and will like them, if faithful, be kept ever lively, and at last be transplanted to the upper courts of the Lord where they will flourish for ever. David the sweet Psalmist of Israel when happy in his God, calls upon every thing to help him praise and magnify the Lord. "O all ye green things upon earth, bless ye the Lord, praise and magnify him for ever." Let the floods *clap* their hands, let the hills be joyful together before the Lord; we would join with the ancients in causing every thing to praise the Lord, and we would not upon any account leave any thing without the doors of the sanctuary that can help us laud and magnify his glorious name. In the remembrance of whose birth we have this evening assembled, we say from our hearts, praise ye the Lord; praise ye the Lord from the heavens; praise him in the heights; praise ye him, all his angels; praise ye him, all his hosts; praise ye him, sun and moon; praise him, all ye stars of light; praise him, ye heaven of heavens, and ye waters that be above the heavens; let them praise the name of the Lord, for he commanded and they were created; he hath also established them for ever and ever; he hath made a decree which shall not pass; praise the Lord from the earth, ye dragons, and all deeps, fire, and hail, snow, and vapor, stormy wind fulfilling his word, mountains and hills; fruitful trees and all cedars, beasts, and all cattle, creeping things, and flying fowl, kings of the earth, and all people, princes, and all judges of the earth—both young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven.

The decoration of the church, my brethren, is not considered by us, as of any vital importance: we do it merely to show our joy and as far as in our power to declare to God and man that we are not ashamed to call him our Lord and our God, who was born in a stable, and cradled in a manger. We have detained you longer than we intended upon the garnishing of the church. We now call your attention to what we esteem a matter of importance, viz. to the birth of the Redeemer of the world, Jesus Christ. M.

For the Churchman.

Mr. Editor,—I have just read in the Protestant Episcopalian a 'statement concerning the standard Prayer-book,' by the committee on that subject appointed by the General Convention. I am sure I speak but the sentiment of every careful reader of that statement, when I express my admiration of the great labor with which they have fulfilled the object of their appointment. In one matter, however, I respectfully ask a little more light. It appears by the statement that the standard to be set forth by the committee will contain alterations, by certain omissions, in the subject-matter of a part of the liturgy, the Office of Institution. Now the constitution of the Church expressly forbids any such alteration except by a vote of two General Conventions, and the intermediate information to every diocese of the contemplated change. But I have heard of no such process respecting the Institution service. This involves the subject, to my mind, in some difficulty. Will some one better versed in such matters give me light? Unus.

State of the Church in Upper Canada.—We derive the following interesting statistics from 'the *Valedictory Address of the Deputation from the Church* in Upper Canada,' charged with the duty of making known to the Archbishops, Bishops and Dignitaries of the United Church of England and Ireland the destitute state of her members in the Canadas; and instructed with their permission, to take such steps as might be found most expedient to interest them in their favor, and to excite in their hearts a desire to assist them in supplying their spiritual wants and in building up a branch of the United Church in these extensive provinces. 'The Address,' says the able editor of 'the Church,' 'developes forcibly and satisfactorily the effect of the zealous and untiring efforts of the gentlemen who composed the deputation (Rev. Messrs William Bettridge and Benjamin Coronyn) and that nothing but a knowledge of the real situation of the Provincial Church is needed in the mother country to enlist the fullest warmth of her sympathies in her behalf.

'Among the results of the efforts of the deputation, the Address states that the venerable Society for the Propagation of the Gospel has been induced to take up the cause of the British North American Church in good earnest, has pledged itself to send out forty missionaries; is now occupied in holding meetings, and sending preachers throughout the country; and purposes to employ a clerical secretary in every diocese, in order, that by a systematic parochial arrangement, the energies of the Church may be called into action.' 'A "Queen's letter" has been granted for collections in all churches and chapels of England and Ireland, the proceeds to be distributed by the "Society for the Propagation of the Gospel." Upper Canada is to have a share in this bounty.—*Gambier Obs.*

Arkansas.—The field of the new Missionary Bishop.—The following statistics of Arkansas condensed from the Spirit of Missions are especially interesting in reference to the movement of our Church in sending an Episcopal pioneer to introduce and establish her institutions in that extensive state. We hope to receive from Bishop Polk himself, at no distant period, information which may awaken a deeper interest in behalf of this part of his new field of labor. *Who, that are ready to endure hardness as good soldiers of* Jesus Christ, *and to make full proof of their ministry, will hold themselves in readiness to go at the call of our new Missionary Bishop to Arkansas?*

'The first settlement was made in Arkansas in 1685, by the Chevalier de Tonti, who, exploring the Mississippi river to its mouth and thence back to the mouth of the Arkansas river, penetrated up the latter a short distance, and established a trading post and settlement under friendly alliances with the Arkansas Indians. The settlement was augmented from time to time by the addition of Frenchmen from Canada.

'By a treaty between France and Spain, in 1763, this, with other French possessions in that quarter of the country, was transferred to Spain, the transfer being followed by an accession of Spanish colonists. Little is known of its history, till after it became, by treaty purchase, a part of the territory of the United States, in 1803. Soon after this event the attention of emigrants, from the states, began to be turned to this region. It was erected into a territorial government in 1819, and admitted as a state in 1836. The population in 1810 was estimated at 1062; in 1820, at 14,273; and in 1830, at 30,383. The number is now supposed to be not far from 150,000, and is rapidly increasing.'

'The Domestic Committee, deeply impressed with the importance of acting promptly in the measure of planting the Gospel of the Church in that state, have determined if possible to sustain five able missionaries in it, for the next three years. They have no doubt its new bishop, upon his first visit, will find stations to which he will wish to assign them with every prospect of usefulness. The service will require much missionary zeal and energy; and many sacrifices must be made, and many privations endured by those who would be the first instruments in this work. It is the prayer of the committee, that some suitable missionaries for this field may soon offer—and that the Church will not be slow to enable them to meet the increased expenditure.'—*Ibid.*

THE CHURCHMAN.

SATURDAY, JANUARY 12, 1839.

The Protestant Episcopalian.—From the last number of the Protestant Episcopalian it appears that this journal, after an able and profitable course of thirteen years, is for the future discontinued. "Throughout the period of our existence," say the editors in their parting address, "we have maintained, through evil and through good report, those views and principles, the defence of which first called us into being. We have lived to see them triumph in an eminent degree in this diocese, in despite of the course of a cotemporary compelled occasionally to avow them for itself, in part at least, as the surest avenue to Episcopal favor and patronage amongst us." To the ability of the editors we can bear our humble testimony: and—adhering as they have to their bishop—we rejoice to be assured of their triumph in a contest for *principles* in despite of those "spots in their feasts of charity," who "are murmurers, complainers, walking after their own lusts; whose mouth speaketh great swelling words, having men's persons in admiration because of advantage."

The weekly paper alluded to in the following extract is "The Banner of the Cross," a paper which we shall hail as a useful auxiliary in a great and common cause and with which, as well from the Episcopal auspices under which it will appear as from the character of its accomplished and gifted editor,* we hope to continue on the most friendly terms.

"We wish it to be distinctly understood, that the revival of this work in the form of a weekly newspaper, of which notice is given below, is the result of the deliberate judgment of a large body of clergymen and laymen, dissatisfied with the course of the only other Church paper in this state. We desire to speak respectfully and kindly on this topic, but with brotherly frankness and good temper, when we say that as matter of fact, the Episcopal Recorder is not the representative, certainly not the authorized exponent of the views, feelings, tastes, or tempers of the Protestant Episcopalians of this diocese. Although the conversion of a monthly into a weekly paper may appear likely to bring it into direct collision, yet we are persuaded it is not meant to allow it to minister to that unholy strife, which it is so desirable to avoid. In the judgment of many it has become necessary, a bounden duty—to offer to the Episcopal public as a substitute for existing periodicals, a weekly paper, to which the bishop of the diocese may give his full sanction, and which shall be conducted on different principles, and in a tone and temper in accordance with the letter and spirit of the suggestions of the pastoral letter, and thus to attempt to show that, as in a monthly, so in a weekly journal, pious reading, and useful instruction, important intelligence, and well tempered discussions can be supplied without disturbing the ashes of buried controversies, or harrassing the public with weekly excitements, or forgetting deference in the maintenance of truth."

Merited Commendation.—Although we deem it advisable to decline the insertion of the excellent communication of "E. W. W." we cannot forego the gratification of copying its concluding paragraph. We regret that "commendations" so discriminating should have been deemed by any "unnecessary" on an occasion when they were at least pertinent.

'Who "*Consistency*" is, I do not know; but that he, whoever he is, is ignorant of Bishop Onderdonk's character I am positively certain. This prelate is a man whom to know is to love, and I have never yet met the person who was acquainted with him that would not willingly pay him the tribute which our blessed Saviour paid to Nathanael, "Behold an Israelite indeed in whom is no guile." Of a such a man that an anonymous writer should come out and say, in one of our most extensively circulated papers "we must, as unprejudiced lookers on, regard his situation as a very peculiar one, his notions of Episcopal obligation as quite extraordinary, and his conduct as by no means commending itself to all *who have at heart the true dignity of man*," is certainly a matter deeply to be regretted, if not publicly to be censured.'

'Bishop Onderdonk is a man that would *scorn* to descend to double dealing—that would despise, from the bottom of his soul, any thing like dishonesty, or falsehood. Open, generous, candid, righteous, he is the finest specimen of a gentleman, and one of the rarest models for a Christian bishop.'

Church in Scotland.—We have been indebted to Mr. T. N. Stanford for several pamphlets containing matter of interest respecting the present state of the Church in Scotland. From these we have taken the accounts, published in our last and present numbers, of Bishop Jolly, whose devotional character, formed as it was on the primitive model, is especially worthy of commendation. In our present number we commence the publication of the constitution and canons of the Church in Scotland, which in our present state of ecclesiastical legislation, may be usefully circulated among us and prove valuable also for reference. The preamble which will be found on our first page will be admired by all sound Churchmen for the purity and dignity of its sentiments.

Church Music.—The number of articles (pro and con.) called out by the communication of "An Old Episcopalian" seems to manifest a sensitiveness on the subject of Church music which we have not been prepared to expect. The subject is one on which we are peculiarly unqualified to write, and we have therefore handed the articles in question to a friend in whose taste and science we have entire confidence, and who, we hope, will favor us in our next with some remarks suited to the present state of public sentiment on the subject.

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* The Rev. Benjamin D. Winslow whose contributions to our paper under the signature of "B. D. W." formed for a long time one of its highest attractions to the lovers of sacred poetry.

Rev. Mr. Crosby.—It gives us pleasure to state that the Rev. Mr. Crosby of Yonkers, who sailed in the fall for Santa Croix, arrived at that place in safety, and has found the change in some measure beneficial to his health.

To Correspondents.—"Tubal," "D. C." and "A Very Old Episcopalian," are referred to the article below headed "Church Music."

The verses on "The Rose," &c., it is not deemed advisable to insert.

"E. W. W." is received, and but for an accident, of which the writer is apprized, would have been acknowledged in our last. The insertion of his article in the Episcopal Recorder, (the Editors of which to whom it was first sent refused it, with the remark that its "commendations" were "unnecessary,") had been no more than an act of justice to Bishop B. T. Onderdonk against the attack of "Consistency." This attack, however, has been once repelled in our paper, and any further notice of it in our columns seems needless.

See the article "merited commendation."

Our Outside.—We beg the indulgence of our readers this week for any typographical errors that may appear on our outside form, as our proof-reader was ill while it was preparing for the press.

Bishop Onderdonk proposes delivering his first lecture for the present season to candidates for orders, and young men desiring to become candidates, at the chapel of St. Peter's Church, to-morrow, Sunday evening. Service to commence at 7 o'clock.

Clerical Changes.—The Rev. J. J. Hunt has resigned his station as missionary at Athens, Ga., and removed to Washington, Wilkes county, Ga.

The bishop of this diocese has received from the wardens of St. Mark's Church, Malone, Franklin county, the canonical certificate of the election of the Rev. Alexander H. Call to the rectorship of the church.

Also from the wardens of Zion Church, Louisville, Otsego county, the certificate of the election of the Rev. Amos B. Beach to the rectorship of that church.

CATALOGUE OF THE OFFICERS AND STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROT. EPISC. CHURCH IN THE UNITED STATES. 1838–9. *Continued from page 171.*

INSTRUCTION IN PASTORAL THEOLOGY AND PULPIT ELOQUENCE.

All the classes on one day in each week, from the commencement of the first session of each year, and through the second session until the last of May, and as often on the day appointed as the Professor may require, attend the Professor of Pastoral Theology and Pulpit Eloquence, for the performance of the services of the Church,—the delivery of original sermons and the instructions and recitations, or other exercises, to which he may think proper to call their attention. Each student is required to prepare and submit to the Professor, in addition to all regular disputations and essays, at least *four* sermons for Pulpit delivery in the course of the Junior year; *five*, in the course of the Middle; and *six* in the course of the Senior year;—making at least *fifteen* in the whole. And with a view to familiarize the Students to the use of the pen, they are required by the Professors to make *written abstracts* of subjects, or *analyses of arguments* on critical investigations, drawn from and connected with the duties of their respective lecture rooms.

INSTRUCTION IN BIBLICAL LEARNING AND INTERPRETATION OF SCRIPTURE.

The Students receive such instructions, as duly improved, may render them competent to consult the Scriptures in the original languages. They are made acquainted with the nature, principles and rules of Biblical Criticism and Interpretation. Their attention is then principally devoted, in the department of Biblical Interpretation, to the practical study of the Sacred Scriptures, with the aid of suitable commentaries, in order that they may be qualified, agreeably to the requisitions of the Canons, to give an account of the different books, to explain difficult passages, and to expound practically the whole of the sacred volume. The examinations of the classes in this department are conducted principally in reference to the above requisitions.

REGULATIONS.

Every Student is required, on his Matriculation, to subscribe his name to the following declaration:—"We, the subscribers, Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, do solemnly promise, with reliance on the Divine Grace, that we will, during our connection with the Seminary, faithfully obey the laws thereof, and diligently prosecute all the studies and perform all the duties which, according to the rules of the Institution, may be required of us; and furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and by every means within our proper sphere, endeavor to promote the reputation and interest of the Seminary."

Every Student in this Seminary *must* be a *member* of *one* of the classes, and engage in *all* the studies which appertain to this class.

As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every Student, with a humble reliance on Divine Grace, to be assiduous in the cultivation of evangelical faith and sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain every day, stated periods of pious reading, meditation and devotion; and occasionally, special seasons for the more solemn and enlarged observance of these duties, together with such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer; that if admitted to either of those offices he may have grace to be faithful in the discharge of its duties. He must be regular in attendance on the public service of the Church, not only on Sundays, but also as his studies and other duties will admit, on holydays and prayer-days. Sundays, in particular, he should consider as devoted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duty of the Professors to commence their respective lectures or recitations, with an office of devotion, appointed for the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the Students, and to their proper view of the true character and weigty obligations of the gospel ministry.

The Students of the Seminary meet every Saturday evening, under the direction of the Faculty, for the purpose of reading Theological theses, and for such other exercises, connected with their Literary and Theological improvement, as may be prescribed by the Faculty; and particularly, for such religions exercises as are calculated to excite and cherish evangelical affections and pious habits.

EXAMINATIONS.

The Students are examined by the Professors at the close of each of the two sessions, in every year. The statutes require, that the examination at the close of the first session, shall be conducted in the presence of a committee appointed for that purpose by the Standing Committee, which committee are authorized and requested to attend occasionally, the recitations of the Students, during the course of each session.

TESTIMONIALS.

At the conclusion of the full course of study, each Student, who shall have sustained his examinations in a satisfactory manner, shall receive a *Testimonial* of the same, signed by the Professors, and countersigned by as many of the Trustees as may be convenient.

VACATIONS.

The vacation commences on the Saturday next succeeding the fourth Tuesday in June, and continues until the first Monday in October. There is also a suspension of the exercises from the 24th day of December, to the second day of January, both inclusive, and from Monday before Easter to Easter Tuesday, both inclusive, and also on Ash-Wednesday, the Festivals of the Epiphany, and Ascension Day, and on all days of Thanksgiving or Fasting appointed by the Ecclesiastical or Civil authority.

EXPENSES.

The expenses of a Student, during the Seminary year, for boarding, washing, fuel, and lights is about *One Hundred and ten Dollars*. There is no charge for room rent nor for tuition.

LIBRARY.

The number of volumes, besides the Libraries of the Professors, according to a Report recently submitted to the Trustees, is 6775, of which there are 1179 folios, 1041 quartos, 4555 octavos and under.

The sum of $360 per annum is appropriated for the increase of the Library.

SOCIETIES.

These are among the Students, and are entirely voluntary.

Missionary Society.—Auxiliary to the Board of Missions of the Protestant Episcopal Church in the United States of America. Organized, Oct. 16, 1831.

Object,—To disseminate missionary information among the Students, to enkindle a missionary spirit, and, as far as may be, to aid the parent society.

Meetings are held monthly, on which occasion an Essay and a Report are read by two of the members, previously appointed.

Library contains about 350 volumes relating to missionary subjects.

Bible, Common Prayer-book and Tract Society.—*Object,*—To encourage a wider circulation of Bibles, Common Prayer-books, and Protestant Episcopal Tracts.

Meetings,—regular, once in three months; —*occasional,* when called by the officers of the Society.

Rhetorical Association.—Organized, December, 1832.

Object,—The cultivation of extemporaneous speaking.

Meetings,—weekly.

SEMINARY BUILDINGS.

The Seminary is situated on Twentieth-street west of the Ninth Avenue, two miles from the City Hall, upon an open plot of ground, the gift of Clement C. Moore LL. D., commanding a fine view of the Hudson River and the opposite shores of New-Jersey. It is sufficiently near to the city for all purposes of necessary intercourse, and yet retired from its noise and excitement. The Seminary buildings are of stone in the Gothic style, each about 110 feet in length and 52 feet in depth. The two wings of the *East* building are occupied by Professors Wilson and Whittingham; the centre is appropriated to rooms for Students, the Library, the Refectory, and apartments for domestics. The east wing of the west building is occupied by Professor Turner; the west wing is used for a Chapel and recitation rooms, and the centre is appropriated to rooms for Students. The two buildings can accommodate 104 Students.

INCORPORATION OF THE SEMINARY.

A Theological Seminary was established in the City of New York, in the year 1817; which was removed to New-Haven in 1820. The next year it was incorporated with the Theological Seminary of the Diocese of New-York, and then the present organization commenced.

NUMBER OF STUDENTS.

In 1829 it numbered 26 Students; in 1830, 25; in 1831, 32; in 1832, 42; in 1833, 49; in 1834, 65; in 1835, 80; in 1836, 90; in 1837, 86; in 1837–8, 74; in 1838–9, 66.

SUMMARY.

Consecration at Cincinnati.—In our last, we noticed the interesting exercises of the first consecration at the West, and had the pleasure of introducing into our columns a letter from one of the presbyters present. The following letter which came to hand after the matter of our paper had been made up, it will be seen, relates to the same occasion. Our readers will, we doubt not, be gratified to learn further particulars of the services of the previous week in connexion with those of the consecration of Dr. Polk. We have great satisfaction therefore in giving the letter of our obliging correspondent entire.

Dear Sir,—I have just returned home from Cincinnati, where I had repaired to witness the consecration of Dr. Polk, and to reap what benefit I could from the religious services which were expected at that time. It has been a week long to be remembered by the Episcopalians of that city, and indeed by all who wish well to the cause of Christianity and the salvation of souls. In consequence of the mistake in the first notice of the consecration, I was a week too soon, and so was Bp. Meade. He was on the river the same day with myself and reached the city about 24 hours after I landed. He preached in the lecture room of St. Paul's Church on Friday night, and both in Christ Church and St. Paul's on Sunday. The services thus commenced were continued through the whole week until the arrival of a number of the bishops and clergy, on Friday and Saturday. On Monday night he preached in St. Paul's Church to young men, on Tuesday night in Christ Church to young women. On Wednesday night in St. Paul's to parents. Would that every parent could have listened to this last discourse and be made to feel the nature and solemnity of their duties! On Thursday night the bishop also preached in Christ Church on the blessedness of the peace of Christ over all that the world can give. I need not say that every successive service seemed to increase the impression made by the natural and sincere manner and deep earnest piety of this persuasive bishop. Many will long cherish the remembrance of his primitive and unaffected zeal.

On Friday Bishop McIlvaine, Bishop Otey, and Dr. Polk, with several others of the clergy and laymen, made their appearance. Bishop Otey preached a powerful discourse in St. Paul's on John v. 36, "*I have greater witness than that of John.*"

On Saturday at 10 o'clock the bishops and clergy met together in Christ Church, where in consequence of many engagements I could not be present. We were all assembled, however, for prayer at the fireside of our brother Brooke, who had been confined to his house by indisposition for several weeks. It was one of the most interesting evenings of my life. All the circumstances were calculated to fill the mind with deep and unspeakable emotions. The expected services of the following morning, the presence of four bishops, and of the bishop elect, the nature of the trying duties which awaited him, the future destiny of the Church in this western world—were calculated to occupy our minds and to fill us with the spirit of earnest prayer and love to Christ the great head of the Church. Bishop Meade gave out a hymn and read a portion of the epistle to Timothy, and in the tones of brother speaking to brother, dwelt upon the necessity of divine grace, upon the certainty of our Lord's presence, and upon the vast and immeasurable extent of the field of labor and the sources of boundless wealth, and at the same time of boundless corruption and wickedness, apparent to any attentive observer. He finally closed the book, saying our great business now is to pray to our heavenly Father for his blessing on the services before us, and on him who is to be consecrated, and on the Church at large. We all knelt and our own bishop offered up to God a fervent and soul-subduing prayer. We have often knelt with him in times past and hope often to do it again. But scarcely can we ever expect to find him more spiritual, more tender, more impressive. His connection with the bishop elect as his spiritual father, his sympathy with him in the prospective and inevitable trials of his office, his love for him as a Christian and a friend, would have explained any emotion that he might have exhibited. But he was perfectly possessed, and as he poured out the feelings of his heart, the force of his own emotions was manifested in the fervent responses and broken sobs of those who were kneeling around him. We sang again and Bishop Smith then prayed, in language characterized by great humility and fervor. After the blessing by Bishop Meade we conversed together for about half an hour and dispersed to our respective places of abode.

The services of Sunday morning commenced at ten o'clock, in Christ Church. This spacious and noble temple, not surpassed by any in the whole length and breadth of our land, was soon filled to overflowing, the aisles were crowded and all the space around the doors occupied by a dense mass of human beings most of whom continued standing during the whole of the services. The day was bright and clear though intensely cold. It was the first Episcopal consecration in the western world, and God grant that it may be as the morning of a bright and glorious day for the Church. The services were conducted as is usual, and the most serious and devout attention continued for four hours, when the communion was administered and the great mass of the congregation dismissed. The sermon was on the apostolical commission. As it is to be published, I need not express any opinion, except that it was delivered with great earnestness, and listened to with profound attention. The last part of it, containing a short history of the bishop elect, affected many to tears. Bishop Smith preached at half past four, and Bishop Otey at Christ Church and Bishop Polk at St. Paul's Church, at night. After the service at Christ Church was over, the clergy repaired to St. Paul's to take leave of each other, as most of them were to leave the city on the following day. Besides the bishops there were present of the clergy, the Rev. Messrs. Sparrow, Jackson of Louisville, Cowgill, Allen, Payne, Blake, Davis, Badger, and Peet. Bishop Meade passed through Chilicothe on his way home, where he stopped a day to visit some of his relatives, and preached on Tuesday night, the 11th. May his labors be followed with the Divine blessing.

Gambier Observer.

Death of the Rev. S. S. Rogers.—We heard the report of the death of Mr. Rogers soon after the occurrence, and had expressed a wish to be informed of the particulars, but until last week were in possession of no information. We are now informed that the delay was caused by the failure, through unavoidable circumstances, to procure a meeting of the vestry at Guilford, at an earlier day than the one indicated in the proceedings to be found in our present number.

Mr. Rogers attended the Annual Convention in New York, on October 4, and returned on the Saturday following to his flock, very much indisposed with a bilious fever. He suffered greatly, and was unable to talk much till his strength gave way, when he fell calmly into the arms of death resigning his spirit to the God who gave it, in humbleness of faith. He expired on November 4. Though we had corresponded with Mr. Rogers it was not our lot to be personally acquainted with him, and therefore we are confined in our notice of him to the brief items here given from a private letter. Thus another of our young laborers is cut down, and a missionary flock is left without a shepherd.—*Utica Gospel Messenger.*

Rectory of the City of Toronto.—The Hon. and Ven. John Strachan, D. D., LL. D., Archdeacon of York, Rector; the Rev. Henry James Grassett, Assistant Minister.

The Sunday school is held in the Central School House;—the average attendance is 125 males and 75 females.

The annual collections in St. James's Church for local and general charitable purposes, amount to £350.

During the year 1837, there were Baptisms 211; Marriages 92; Burials 195; Communicants 500.—*Church.*

The venerable bishop of Illinois has established an Episcopal College near the flourishing town of Ottawa in his diocese. We understand that it is about to commence under highly favorable auspices.—*Gambier Observer.*

OBITUARY.

Died, at his residence near Fishkill Landing, on the 18th ult., in the 60th year of his age, Robert Gill, Esq., senior warden of St. Anna's Church. Mr. Gill was for many years a merchant in the city of New York; was a member of St. Thomas' Church, under the pastoral care of the late Mr. Duffie; and subsequently, during a residence of a few years in Philadelphia, of St. Stephen's Church in that city. It seems to one who was permitted to enjoy his confidence and knew well his worth, that a brief notice of his life and death is required, not merely as a tribute of respect to his memory, but also in discharge of a duty to the living, who may derive profit from his bright example. Mysterious indeed is the dispensation of Providence that has called him hence! With a physical constitution naturally strong, and but very little impaired, his death was altogether unexpected. The day before his last attack, which in nine days proved fatal, *the uninterrupted health* he enjoyed was a topic of conversation. But as he was cut off in the midst of health and strength, so were his days brought to a close in the midst of activity and distinguished usefulness. He was a man most exemplary in the discharge of domestic duties, whose absence in the family circle is a void that nought on earth can fill; a warm-hearted and generous friend, whom to know was to love; a consistent follower of Jesus Christ, whose humble piety adorned the doctrine of God his Saviour, and served to recommend to others the good part he had chosen; a liberal benefactor of those for whom Christ died, whose heart and hand were ever ready to supply the wants of the needy, and to relieve the sorrows of the distressed. "How unsearchable are God's judgments, and his ways past finding out!" "It is the Lord; let him do what seemeth him good."

In early life the deceased was blessed with the influence of parental piety. This circumstance, with two instances of remarkable preservation from death, one in early childhood and the other at the period of entrance upon man's estate, had an important bearing upon his character in later years. Like the Psalmist, he seems to have remembered him who had "delivered his soul from death," and to have resolved to "walk before the Lord in the land of the living."

As a man of business his example is a most profitable one. To be extensively engaged in pursuits, the object of which is to acquire wealth, is to be exposed to the danger of having the affections so fixed on temporal possessions, that eternal things receive but little regard—of having the thoughts too much occupied with the *desire of gain.* This desire once entertained without the proper restraints, will rapidly increase; and sometimes, if sound principle and the influence of the highest motives be wanting, will lead to deviations from the rule of strictly honest dealing. But though it lead to no particular violation of the laws of man, or of the regulations of worldly business, still it may bring its possessor under the censure of the law of God. He that would seek wealth with a conscience void of offence, must at the same time seek *supremely* the kingdom of God and his righteousness: he that would with a proper mind acquire possessions, must at the same time cherish a spirit prepared to resign them all, if the will of God, or the advancement of his glory demand the sacrifice; he that would rightly value the things of this life he may desire to enjoy, must set an infinitely higher value upon the imperishable riches laid up in store in the kingdom of heaven. In a word, the man of business must be a godly man; the will of God must be his rule of action, the glory of God his aim, the reward which God hath promised the object of his chief desire. Such was the character of Mr. Gill. Of the danger to which allusion has been made he was doubtless aware. He early limited his desire for gain. He fixed to himself a certain mark beyond which he would not go; and when, by the blessing of Providence upon his industrious efforts, that mark was attained, he retired from the scenes of active business, and sought to discharge, in less public life, the duties to which it should please God to call him. For money itself he had no regard; it was of value to him only as it enabled him to procure the conveniences of life, and to be useful to others: the only treasures in which his soul delighted, were those he saw by faith in the mansions above. And as in the pursuit of wealth he never lost sight of the higher aim of the Christian, so when that pursuit was abandoned, the change of life was attended with a full recollection of Him who "*giveth* all things richly to enjoy," and with a full sense of responsibility to that Lord who had entrusted talents to his keeping, to receive the same again with increase. With views thus elevated with regard to his calling, it is natural to suppose that his business transactions were marked by strictest equity. It was indeed so. The correctness of his dealings won for him the esteem and respect of those whose affairs were at all connected with his own: and to this day he is remembered by those who then knew him as "the high-minded, the honorable, the conscientious merchant." Such a character as this was maintained by means of that religious principle, which through divine grace had been implanted by the pious instruction of early years, had been cherished and had grown with his growth, and which then reigned supreme in his breast. A single circumstance is a beautiful illustration of this. It is a custom with the merchant to designate the prices of his goods by a private mark, and for this purpose he chooses a word or words, containing in all ten letters of the alphabet, that shall serve in place of the ten numeric figures. The words chosen by the deceased were these,—"Fear thy God." Comment is unnecessary.

It was in the station he last filled that Mr. Gill became personally known to the writer. A few of the most prominent features of his character are worthy of attention.

He manifested a most conscientious regard for the duties of domestic life. And here are meant not only the duties required by the most tender relations of life, but such also as are called for on the part of the master of a household towards those who stand in the relation of dependants and employed. It was not merely his care to exact and receive an appointed task, or to discharge promptly the dues which labor had earned—but as opportunity offered, to speak "a word in season," to give good advice, and in a gentle and unpretending way, to recommend to those under his influence, to seek supremely things above, by walking in the path which he had chosen—the path which he had found to be a path of pleasantness and peace. It is the testimony of one who has had reason to know, that there was probably never a person in his employ who was not thus benefited by him. And pleasing incidents are narrated in connection with his discharge of this duty.

Mr. Gill was remarkable for an abiding sense of *his responsibility as a steward of* God. He well understood that whatever favors he enjoyed were to be attributed to the mercy of God, and that to him belonged the glory. And he fully realized that in the employment of them he was an accountable agent. He was thus careful to lay out his time, his talents, and his means, with a view to the service of his heavenly Master, in the promotion of his honor, and in doing good to his fellow-men. A certain portion of his property he consecrated to the cause of religion and of Christian charity; and did any circumstance make it necessary, he would deny himself an indulgence, before he would take aught from what he regarded as a sacred treasury. Here was a noble example of a faithful steward. How instructive may it be to many whose profession is not less than was his.

As connected with this feature of his character, his *benevolence* deserves to be noticed. In his first conversation with the writer he expressed the greatest solicitude for the interests of that portion of the congregation to which he belonged, who were denied the plenty that had been conferred upon himself: when in sickness his pastor was called to his bed-side, one of his most earnest inquiries was with reference to the state of the parish fund for the relief of the poor; and his last use of a pen, when his hand could scarcely guide it, was to give direction respecting a private fund he had appropriated for the same purpose. The same spirit was constantly displayed in unsolicited donations to his pastor's means of almsgiving. Herein he had a peculiar feeling. He used to say that it gave him more satisfaction to dispense charity in such a way than by himself; and assigned two reasons for it. The first was his belief that one whose calling naturally leads to a more intimate acquaintance with cases of want will be likely to discharge the duty better: and the second, his desire to promote the *spiritual usefulness* of the ministry. "There are many," he would say, "far more ready to listen to spiritual counsel, if it is attended with good done to the body, than they would be in the absence of such a favor. While, therefore, I increase my clergyman's ability to relieve temporal distress, I may be adding to his influence with regard to eternal interests. My gift thus bestowed is likely to be attended with the greatest good." His charity was remarkably free from any thing like ostentation, and accompanied by an utter renunciation of any thing like merit in his own doings. What was known to his pastor escaped the observation of the world.

The deceased exhibited a striking combination of *decision* and *meekness*, of *confidence in his opinions*, and of *deep humility*. He had reason to be decided and firm. In the formation of opinions he reflected carefully, studied with earnest prayer the word of God, and felt and owned his dependence upon enlightening grace. He was ready to yield to the force of truth at all times: but was commonly so well prepared to fortify his sentiments that his opponent was soon obliged to feel, and, if ingenuous, to own himself wrong. It was often matter of gratification to the writer to compare the views he expressed with the highest standard of truth, and to observe how well they agreed together. But with all his firmness there was great humility: and this was shown wherever a case occurred in which he thought it the province of another to decide. He was a great friend of order, and loved to see due subordination observed. He was particularly careful of his conduct with reference to the pastoral relation. While none could surpass him either in ability or willingness to be a "helper in Christ Jesus," of the ministry, none could be more scrupulous in avoiding any thing like encroachment upon its sacred functions. As a Christian hearer he had the docility of a child; and truly received the word spoken as the word of God, and not of man. The benefit he reaped.

The *devotional habits* of the deceased whereby these graces were maintained, were worthy of imitation. He was regular in attendance at the sanctuary, and in the use of all its means of grace; diligent in exercises of family devotion, and diligent in private reading, meditation, and prayer. With these he was satisfied. He found them sufficient for his growth in grace. And as he had no occasion, so had he no desire for novelties or for means of questionable utility at least. He was mainly anxious to improve faithfully what means the word of God plainly enjoins, and the Church, in obedience to the same, hath as plainly received and sanctioned. His experience herein deserves to be noticed.

After a life so eminently Christian, what but a Christian death could follow? In less than a week from the beginning of Mr. Gill's illness, it seemed plain that his recovery was not to be expected; and when he found that his physicians feared, as he himself believed, that death was fast approaching, he received the intimation without a murmur; and by a motion expressed as much as though he had said, "God's will be done." He took leave of all his household, and gave to each his parting counsel. Fearing that he might not again see his pastor, he desired a member of his family to convey to him his best love, for himself, for his family, and for the Church for which he ministered. When his pastor approached his bed-side, he observed, extending his hand, "The hope of yesterday," alluding to a hope of enjoying conversation in his sick room—"has proved a fallacious one. I shall not be long here." "What will soon be *our loss*," was said to him, "will prove, I trust, *your gain*." "That is my hope," was the reply. "I trust you still feel those consolations of our holy religion which formed the topic of conversation yesterday." "I do indeed; and if you think it will do any good, bear my testimony to others of the power of the religion I have professed. Tell them that while my bodily pains have been so great I could hardly refrain from crying out, I have still enjoyed an inward peace that is invaluable. And admonish them, by the suddenness of my departure, and by my experience that a death-bed is a poor place to prepare for eternity: admonish them to attend to their best interests in time of health and strength." Among the remarks made to him was one alluding to the recollection of his very great aid in the affairs of the Church. "I have done *nothing*," said he. "Nothing," was the reply "in comparison with what our Redeemer has done for us: by such a comparison all we do seems infinitely small." "Yes," said he, "but in itself *nothing*—and what I have done has been by no means gratuitous, but required by imperious obligation! I hope some one will be found to take my place that will do far more than I have done." To one who knows the extent of his exertions compared with those of most men, such a remark is a striking proof of humility. When something was said in reference to the unknown designs of Providence in removing often the most active and useful, and when a few encouraging thoughts on the subject were suggested, he remarked, "It is *enough* if God be glorified by the *death* of his saints." The merits of the Saviour he more than once remarked, formed his only ground of hope for pardon, acceptance, and eternal salvation. To some friends at his bedside he gave as his parting advice, with an earnestness that made an impression never to be lost by the writer, "under all circumstances cleave closely to your Redeemer: you will find him such a friend as you need, one '*without whom you can do nothing*:' and at such an hour as this, let me assure you, you will not regret it—indeed the remembrance of it will be the greatest comfort you can enjoy." The last end of this pious servant of God was in perfect calmness; with his thoughts engaged in prayer. Much more might be written of this death-bed scene, but it is necessary to draw to a close. Enough has been said it is hoped to afford some benefit to the living from the example here presented, and also to form a feeble tribute of respect, from one who knew and loved him well, to the memory of Robert Gill.

Fishkill Landing, Jan. 1, 1839.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—Westchester County.—Festival of the Epiphany, Sunday, January 6, in St. Matthew's Church, Bedford, admitted George W. Nichols to Deacons' Orders. Morning prayer was read by the Rev. Alfred H. Partridge, deacon, assistant minister of the parish; the sermon preached by the bishop; and the candidate presented by his father, the Rev. Samuel Nichols, the rector of the parish.

In the afternoon, confirmed 6.

CALENDAR.

JANUARY.

13. 1st Sunday after Epiphany.
20. 2d Sunday after Epiphany.
25 Conversion of St Paul.
27. Septuagesima Sunday.

FEBRUARY.

2. Purification of Virgin Mary.

NOTICES.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 14th instant, at seven o'clock.

By order of the Board,
January 12, 1839. A. W. O. Spooner, *Rec. Secretary.*

Rev. Benjamin O. Peers, editor of the General Protestant Episcopal Sunday School Union, may be found at the office of the Union, 28 Ann street, from 12 to 3 o'clock daily.

Eighth Avenue Sunday School, situated in Thirty sixth street, between Eighth and Ninth Avenue.—It is with deep regret that the Standing Committee of the Eighth Avenue Episcopal Sunday school find themselves necessarily compelled once more to call on their charitable brethren of the Church for aid. The debt contracted for the erection and fitting up of their neat little edifice is now reduced to about $250, for which the committee are personally holden, and which is payable on demand. They sincerely hope and trust their Episcopal friends will assist them to cancel this small debt. The building and furniture is insured. The school is now in a flourishing situation, nearly 100 poor children are enjoying the benefit of religious instruction under charge of competent and pious teachers.

The smallest sums will be gratefully received.

John Smith,
Reuben Spencer,
Alonzo R. Cushman,
T. Hardcastle,
John Snowden,
} Standing Committee.

New York December 22, 1838.

Donations may be left with the Protestant Episcopal Press, 142 Fulton street; Protestant Episcopal Sunday School Union, 28 Ann street; Swords, Stanford & Co, 152 Broadway, or with Alonzo R. Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets. 4t

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of December 19, has received the following contributions, viz.

By the hands of the Rev Dr Anthon, collection on Christmas day in St Mark's church, in the Bowery, New York, for the domestic committee of the Board of Missions, $661 51, of which sum $10 85 are the offerings of the infants' and Sunday schools of said church. 661 $51. From the Rev William B. Thomas, rector, the amount of a collection in Christ church, Duanesburgh, New York, for the benefit of domestic missions, $21 00; from a friend to missions, Virginia, by the hands of the treasurer of the General Protestant Episcopal Sunday School Union, $10. By the hands of Mr Thomas C Butler, Sunday offerings of Mrs S C Nichol, of Sing Sing, N Y, to be appropriated to Bishop Polk, $5; from a Churchman, enclosed in a letter to the Rev Mr Carder, post marked Savannah, Georgia, ($20, one half for each committee,) $10; from the Rev N B Crocker, D D, rector of St John's church, Providence, Rhode Island, through Mr C J Aldis, treasurer of the foreign committee, $134; from the Rev M T C Wing, Gambier, Ohio, through Mr C J Aldis, received from St Philip's church, Circleville, Ohio, $15. By the hands of John W Mitchell, Esq, from Charleston, for the Domestic Board of Missions of the Protestant Episcopal Church, $150. Total receipts $1006 51.

January 2, 1839.

☞ The above was prepared and sent to the publishing office for the Churchman of last week, but was there unfortunately forgotten. Since then the following further contributions have been received:—

From the Rev John Burke, rector, the contribution of the small parish of Calvary church, Wadesboro', North Carolina, for domestic and foreign missions $32, to be equally divided between the two committees, $16. By the hands of the Rev. John Owen, rector of Trinity church, Washington city, received from a friend $5, and from Mrs J A Smith, $5, both for domestic missions, $10. By the same hands, church offerings, $38 64 to be equally divided between the committees, $19 32. By the hands of the Rev Wm H Barnwell, rector of St Peter's church, Charleston, S C, a thank offering of the congregation of St. Peter's church, Charleston, to Almighty God for the peculiar preservation of them during the late epidemic in that city, to be appropriated to domestic missions, $805. By the same hands, offerings of the church, for Raymond, Mississippi, $35. By the hands of the Rev Dr Morss, rector of St Paul's church, Newburyport, Mass, the contribution of a few individuals, for domestic missions, $5; remitted from Savannah, Ga. by S, through C J Aldis, $20, to be equally divided, $10; through the same hands, received from David Lomaiter, Esq, Centre Creek, Parry county, Mississippi, for domestic missions, $2; through same, from Isaac C Leo, Esq, Madison, Indiana, for domestic missions, $1. By the hands of William P. Hunter, Esq, receiving agent at Savannah, Georgia, received from the Rev S C Bragg, rector of Christ church, Macon, Georgia, $50, of which sum $20 are for the foreign committee, $30. By the hands of the Rev J F Hoff, rector of Christ church, Georgetown, D C, from the Female Sewing Society, for Bishop Polk's diocese, $100; from Miss C A Wilson, Allen's Hill, New York, by the hands of C Pierpont, Esq, for domestic missions, $2; donations from Stephen Warren, Esq, of Troy, New York, by the hands of William Bard, Esq, for western missions, $100. By the hands of Charles Foote, Esq, through Mr C J Aldis, treasurer, &c. offerings of St John's Church, Bridgeport, Connecticut, for general purposes, one half of $34 70, $17 35; from the Rev J W Brown, rector of St George's church, Hallet's Cove, New York, missionary offerings, $20; collection in Trinity church, Philadelphia, $41, added to the same by Rev John Coleman, $5, and also by Mr Peter Williamson, $5, and from the Missionary Mite Society of the female Sunday schools of the same church for Bishop Kemper's mission, $20, $71; contribution from Grace church, New York, for domestic missions, per the Rev T H Taylor, rector, $500; redemption (in part) of pledges in St. Stephen's church, New York, December 16, 1838, $26. Total amount, $1769 67.

January 9, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

The following sums handed to the Rev. Dr. Savage previous to his departure for Africa, from Mr John B Gray, of Fredericksburg, $50; from children of Mr Gray for school, $2; from Mrs Caldwell, $2, Mrs Bullock, $10, $12; from Mr J P Ingle and mother, of Washington, D C, $45; a mite for Africa, $5, Mrs Banyer, $30, $35—$114. Received from a member of the Bible class of Ascension church, New York, for the church at Cape Palmas, per Rev Dr Eastburn, $25. Received from Charleston, by the hands of J W Mitchell, Esq, $50. Received from Rev John Owen, rector of Trinity church, Washington city, one half church offerings, $19 32; Miss Smith, for Africa, $3, general, $2, $5—$24 32. Received from Rev John Burke, rector of Calvary church, Wadesboro', North Carolina, one half of contribution in this small parish, $16. Remitted by Rev W H Barnewall, rector of St Peter's church, Charleston, from St Peter's Working Society, for Africa, $150; offerings of the church for Mrs Hill's school, $5; donation for ditto, $5—$160. Remitted from Savannah by S, one half of $20, $10. Received per Rev John A Vaughan, from the Sunday school teachers of St John's church, Elizabethtown, New Jersey, for Greece, $5; from Mrs Warner, N Y, for church at Cape Palmas, $50; by the hands of Rev J T Hoff, rector of Christ church, Georgetown, D C, for contemplated mission to Constantinople, $100—$155. Remitted by W P Hunter, Esq, agent at Savannah, from Rev S G Bragg, rector of Christ church, Macon, $20. Remitted by Charles Foote, Esq, offerings of St John's church, Bridgeport, for general purposes, $34 70, one half, $17 35. Received from C A Wilson, Allen Hill, New York, per C Pierpont, Esq, $1. Received from Rev J W Brown, rector of St George's church, Hallet's Cove, missionary offerings one half, $20. Total receipts, $612 67.

Charles J. Aldis, Treasurer,
January 8, 1839. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $15 for the poor, from A Norrie, per Sherman and Trevett, and from A Friend, a parcel of stockings.

Alexander Fraser, 174 East Broadway.
January 9, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following donations:—

From Mr. Thomas Otis, $10; from the quarterly contributions of St Andrew's church, Harlem, by the Rev A B Hart, rector, $22—$32.

W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

R B Minturn, Esq, $25; Mrs E H, $3; Mrs Banyer, annual, $3; quarterly contributions from St Andrew's church, Harlem, by the Rev A B Hart, rector, $5; annual subscriptions, $3—$39.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent

Where may be had the society's tracts.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

R B Minturn, Esq, $25; Mrs E H, $3; annual subscriptions, $13; quarterly contributions from St Andrew's church, Harlem, by the Rev A B Hart, rector, $26—$67.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $15 for the poor, and $5 for the daily infant school, from A Norrie, Esq, through Sherman and Trevett; also $44 70 from John E Earle, Esq., for the poor, being part of the proceeds of the ladies' fair, lately held for the benefit of the Sunday school, and the poor of this station.

Jan. 9, 1839. Jesse Pound, 5 Harrison street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From the Rev Abram Bloomer Hart, rector of St Andrew's church, Harlem, in the county and state of New York, and an alumnus of the seminary $47, from the quarterly contributions of that church.

January 9, 1839. Wm. H. Harison, Treasurer.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Sherman & Trevett.
December 29. tf

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Mullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York.

POETRY.

For the Churchman.

THE YOUTHFUL DEAD.

" All is not *here* of our beloved and bless'd—
Leave ye the sleeper with her God to rest"

Yes! yes! gaze upon the dead—
Seems she not as for slumber laid?
So beautiful that brow—
But the signet pale is resting there—
And the dark locks of parted hair
No breath moves now.

Yes! gaze upon her face—
Where yet the spirit's smile has place,
So peaceful and so sweet—
Holy and pure as the sinless dove,
Seems she not for that bright heav'n above
Than earth more meet?

Ah! turn away and weep!
She may not wake from that dreamless sleep,
The GRAVE hath won its own,—
And missing will be one face at the hearth,
And missing a smile, that in hours of mirth
Ever the brightest shone.

The sad and farewell kiss
Upon the marble brow—not an hour like this
For bitterness hath life!
The last look on the loved one sleeping,
The hearts around the pale form weeping
And the worn spirit's strife.

Now bear her to her rest!
One spirit more to mingle with the bless'd—
One bright chain parted.
But He who "calm'd the wave" can still
Bow down our souls to meet *His* will
" And bind the broken-hearted."

Hingham, Mass. June 1837. MARY.

SPEAKING THE TRUTH IN LOVE.

To speak the truth, is, in the first place, *to assert nothing which is not true.* The Bible is the standard of the truth. "Sanctify them," says Jesus, "through the truth; thy word is truth." Here is the rule, then, of doctrine and of duty. To this unerring test, all doubtful and disputed questions must be brought; and none may go beyond the word of the Lord his God, to say less or more. On this subject the Church is most explicit. "Holy Scripture," she says, in her sixth article, "containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or to be thought requisite or necessary to salvation." And again, in the form of ordering of priests, she asks, "Are you persuaded that the holy Scriptures contain all doctrine required as necessary for eternal salvation, through faith in JESUS CHRIST? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scripture?" To which the candidate is expected to reply, "I am so persuaded, and have so determined by God's grace." The question indeed may arise, as to what the Scripture saith. For satisfaction on that point, God has established no infallible authority. Even if he had, it would be of no avail, unless he had also enabled all men infallibly to understand its decisions. We are left therefore to the diligent comparison of Scripture, bringing in aid the best lights of philology and history, and regarding as always the safest interpretation that which had earliest and most general acceptance,—which has come down to us in the keeping of the Church from the earliest and purest days and combined most fully the requisites of an ancient rule of interpretation, in being received "always, every where, and by all." Not to be omitted in connection with all these, is the exercise of a humble, candid and obedient spirit earnestly seeking the aid of God's grace in the interpretation of his word; and striving always to appropriate that blessed promise of the Saviour, "If any man will do his will, he shall know of the doctrine whether it be of God."

To speak the truth is, in the second place, *to proclaim all that is true.* This is as necessary as the former. The truth of God is perfect and entire, wanting nothing, and with nothing superfluous. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for reproof, for instruction in righteousness." The distinction which men presume to make between essentials and non-essentials is, as regards God's word, a false and dangerous distinction. Who shall presume to pronounce what he has spoken non-essential? Is it not written, "He that keepeth the whole law, and yet offendeth in one point, is guilty of all?" What to our feeble vision may seem unimportant, he beholds with its vast train of consequences, reaching through eternity. That he hath written it, is for us sufficient argument of its importance. He hath spoken, as he hath done, nothing in vain. Though it were the tithing but of mint, and anise, and cumin, when contrasted with judgement, and mercy, and faith, the Saviour's sentence was, "These things ye ought to do, and not to leave the other undone." "For thus it becometh us," in imitation of the same divine Pattern, "to fulfil all righteousness."

It is in her firm adherence to what some are pleased to call the non-essentials of religion, that a distinctive feature of the Church consists. In her noble testimony to the great doctrines of the Gospel—the lost and guilty state of man by nature; the intervention, for his deliverance from it, of the divine, eternal Son, for our sakes becoming man; the expiation of all sin by the offering of his precious blood; our interest in it, and consequent justification before God, the fruit, through grace, of faith in its atoning merit; the progressive sanctification of the sinner, thus justified by faith, through the power of the divine Spirit—in regard to all these, she is justly recognised by all who love the LORD JESUS as a most faithful "witness and keeper of Holy Writ." In her tenacious maintenance of that three-fold ministry, which CHRIST as certainly established as he taught at all; in her adherence in all things to the order of the Apostles; in her stedfast preference, to any occasional effort of devotion, of that venerable form of words, to which primitive piety gave utterance, and which uninterrupted use has hallowed and endeared—she is regarded, by not a few who name the name of CHRIST, as superstitious, formal and exclusive. But the charge is wholly groundless. None of these things are contrary to God's word. Most of them are of his express appointment. All of them are important, as parts of that system by which saving truth is to be preserved and extended in the earth. The system so constructed has, from the apostles' times, continued to accomplish, with less of variation than can be found in any other institution in which fallen man has part, the purposes for which it was established. The warning voice of history, the visible evidences that meet us on every side of strife, misrule, and gross perversion of the truth, admonish us that none have departed from it but to their own sad hindrance. Uninfluenced then by opposition, and undismayed by censure, we cling to the truth and order of the Gospel, as things which God hath joined, and man must never separate. We maintain the cross within the Church, because it was so that CHRIST ordained that it should stand; because it was so that apostles and old saints proclaimed it, and contended for it with their blood; and because it is only so that it ever has been, and as we believe, can ever be maintained, in its integrity and divine simplicity.—*Bishop Doane.*

From T. B. Stephen's Edinburgh Episcopal Magazine.

SAINTS' DAYS.

The celebration of the saints recurs to us no more amid such exciting scenes of apprehension and peril as surrounded the early Christians when they met to celebrate their birth days to an immortal life, as they termed the anniversary commemoration of their martyrdom; and therefore we seem to have come to the conclusion that we have no longer occasion to remember the heroic actions, the sublime and heavenly patience of these servants and witnesses of our LORD JESUS; for unless when their day of celebration coincides with the usual services of Sunday, and may thus happen to obtain some more than ordinary notice, how few now think of suspending their occupations, or even rousing themselves from idleness, to pay honor to the memory of an apostle, an evangelist, or a martyr, and give God thanks for the wonderful grace which he enabled them to display in life and in death, and pray to him for help to bear their own portion of trial and temptation. We would not be thought to censure without cause, or to require that which cannot be accomplished. It is not in all cases the *will* alone which is wanting; there are many so bound down by temporal obligations and social ties, that these days *must* pass without the external observances of piety which they justly merit of all who cherish a grateful recollection of the inestimable blessings which the labors and the holiness of these illustrious witnesses have been the means of perpetuating in the world. But we should remember that every such apoligy has its limits; that it will not cover the neglect of all who are habitually guilty of neglect, and who hear the customary notice of the holiday as if they had no concern with the celebration; as if their faith were independent of its witnesses, as if they acknowledged no debt of gratitude to God for sending apostles and prophets to proclaim the glad tidings of salvation to the world. Because iniquity abounds, the love of many hath waxed cold. If men had the thoughts and feelings which animated the breasts of Christians when they themselves were exposed to suffer and to die, such things could not be. But if God's mercy hath delivered us from such apprehensions, should we therefore be unmindful of those whose suffering perhaps were one great means of our tranquillity? Should we be unmindful of *him*, whose grace *enables* them to suffer, and in whose sufferings the glory and mightiness of that grace have been declared to all generations? Perhaps the very fact of our being in a state of outward tranquillity renders the remembrance of the sufferings of the saints and martyrs of old time more necessary to us, more necessary to admonish us what our real state and condition is; to destroy the self-complacency, too, with which we contemplate the real or supposed attainments of our own age, by showing how far we have been outdone in the highest qualities of human excellence by men who lived so many ages before us; by beating down also the confidence with which we regard our own rule and estimate of virtue, by showing unto us a standard of truth and holiness which we are not likely to reach, and which it is certain we never shall surpass. It may elevate our own virtue to contemplate such lofty examples of holiness, certainly it can never lower the tone of religious thinking thus to converse with the illustrious characters of the past. We should remember that great part of our religion is to be found in the history of God's dealings in old time; of his dealings wrought in individuals and nations; and when his chosen instruments are proposed to our grateful celebration in their characters and history, let us not suppose that the custom of careless neglect will excuse its continuence, or that the force and influence of example will entitle us to repudiate observances which have descended to us from the early ages of the Gospel, and which were found useful and consoling to Christians when they were persecuted for righteousness sake. Wherefore, seeing we are encompassed by such a cloud of witnesses, may God give us grace to follow the steps of his blessed saints in all godly and virtuous living, that we may come to those unspeakable joys which he hath prepared for them who unfeignedly love him, through JESUS CHRIST our LORD.

The Atonement; a Charge to the Clergy of the Protestent Episcopal Church in Pennsylvania, delivered in St. Andrew's Church, Philadelphia, May 16, 1838, at the opening of the Convention, by the Right Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania. Philadelphia: Harding: Aberdeen: Brown & Co. 8vo, pp. 38., 1838.

It is a good rule in the American branch of the Protestant catholic Church, that each bishop is required to print and publish his charge, as soon after delivery as possible, and to present copies of it to several of the institutions connected with the Church in that country. As a faithful witness for the truth, and like a light shining in a dark place until the day dawn and the day-star arise in the hearts of the people of that vast continent, the Church in America is prospering, and we trust is destined to prosper. From prophesying in the wilderness in sackcloth and ashes,—from all but annihilation, not more than threescore years ago, it now numbers seventeen bishops and a large body of active, zealous, and pious clergy; among the former stands conspicuous the learned prelate whose charge on the atonement is now before us.

The atonement is a doctrine of deep and universal interest to all men; "for as in Adam all die, even so in Christ shall all be made alive." In this charge Bishop Onderdonk combats the Calvinastic theory that the atonement made by CHRIST was the payment of a debt, and that God's justice being satisfied he has no further demand, and the debtor is released, and therefore the *elect* in their sense having been thus bought with a price can no more sin.

When our first parents fell from that state of grace and obedience in which they had been created, they fell into the power of the devil and became the servants of sin. God then graciously promised that one born of a woman should recover them from the power of the devil and restore them to that favour which they had lost. This reconciliation was therefore the *work of love and mercy,* and none but a divine person could accomplish this great work of reconciling fallen man to an offended God. The second person in the Godhead—the Word—therefore took our flesh in the womb of a Virgin, and dwelt among us, that he might be capable of suffering, and in that nature too which had offended. But that his suffering should have sufficient merit to make atonement for the sins of the whole world it was necessary that our Mediator should be God. This atonement was accepted for Adam himself, and all who proceeded from his loins, and in the fulness of time CHRIST, who was both Priest and sacrifice, offered the sacrifice of himself on the cross, and which was typified from the beginning by animal sacrifice. "It is the blood that maketh the atonement for the soul." Levit. xvii. 11; and accordingly CHRIST made atonement on the cross by the blood which flowed from his side. The Jewish high priest entered into the holy of holies with the blood of atonement *every year*, which was a figure of the great atonement made on the cross. "By a greater and more perfect tabernacle, not made with hands, neither by the blood of goats nor of calves, but by his *own* blood, CHRIST entered in *once* into the holy place, having obtained eternal redemption for us." He gave himself a ransom for all, and procured a pardon for all sinners, and which will be granted to all who will accept of it on the conditions of faith and repentance. Christ paid the ransom for all men; but those only who keep the commandments and endure into the end will enter into life, while those who prefer the bondage of sin will incur its penalty—death eternal.

Bishop Onderdonk has added some notes explanatory and illustrative of the charge, all of which will be found worthy of an attentive perusal.—*Episcopal Magazine.*

THE SECOND ADVENT OF CHRIST.

You will wonder, perhaps, that of so many Christians who profess to believe a *judgement and life to come,* so few are seriously concerned to provide against that great day. I will show you the reason, and you will be satisfied it is the *true reason.*

When a man is over head and ears in debt, you cannot speak to him upon a more unwelcome subject than *that of settling his accounts;* he had rather think of any thing than of his debts, and of what may be the end of them.

Just thus it is with the generality of Christians: They know very well that they do not live like men who must one day give an account of all their actions, and therefore they do not care of all things to think of *that day,*—they hate the very thoughts of it, as some wretched people have done, who, when they have been under the sentence of death, have made themselves drunk to keep off the *thoughts of death;* not that they hoped thereby to escape death, but to be easy for the present.

And is not this the *true reason* that most people strive to be in a hurry of business, or pleasures, that they may not think of themselves or of what may become of them when they die? Yes, *most certainly.*

But then Christians should seriously consider that the decrees of God will *stand firm,* though they never think of them; and that God "will give to every man according to his ways, and according to the fruit of his doings," though all the world should resolve not to lay to heart the dreadful consequence of the judgement of that great day; or, which is as foolish, to put off the thought thereof, till it is too late to prepare for it.

But that we may not do so, let us remember what our Lord said of the *rich man and Lazarus,*—that the soul of the first went directly to a place of misery, as soon as ever it was parted from the body; and that the soul of poor Lazarus was carried by the angels into paradise, called Abraham's bosom; so that you see, Christians, it is not very long before we shall, *every soul of us,* be in a state of happiness or misery, there to remain until the *day of judgment,* even as soon as ever death parts our souls from our bodies.—After that, "the night cometh, when no man can work." "There is no repentance in the grave; this life is the DAY OF GRACE, *the time of trial;* if we live as we should do, during the time God affords us in which to work out our salvation, we are sure to be happy for ever; and if we live in sin, and die without being converted, we are sure to be miserable for ever and ever.

What is it then that people flatter themselves with? It is with hopes that God will be more merciful to them than he has declared in his word; or is it to because they hope to come off as well as others; or is it because they do not firmly believe a judgment to come? Lord help us; that Christians should so easily deceive themselves to their own ruin!

Suppose people should shut their eyes, and harden their hearts, and will not believe the terrors of the world to come, till they sadly feel them; what do they get by this? Will their unbelief make the truth of God of none effect? Will God change his word, and his purposes, and stop his judgments; because sinners do not believe, or do not mind his threatenings?

But they hope God will be merciful to them after all; and these hopes are apt to make them less fearful of offending, and less careful of their ways.

Pray let us consider how far God has declared *that his mercy shall reach.*

He knows whereof we are made, and that we have made ourselves liable to his anger;—in great mercy, therefore, he sent his own Son to redeem us.

He knows we are weak, and that we have many enemies and temptations to struggle with; in great mercy, therefore, he offers grace and assistance to all such as earnestly pray for it.

He knows that we are ignorant; and his mercy has given us a rule and a law to walk by; and when we have broken this law, (as we are but too apt to do) he will in mercy accept of our sincere repentance.

Besides all this, his mercy has provided *reward of everlasting life* for all such as strive to obey him sincerely, though they should fail in many things.

Now, these are all instances of God's great goodness to sinful men. But then there are persons to whom God has declared *that he will not show any mercy or favor;*—even to all such as, having these mercies proposed to them, do yet despise them, who live in sin, and die without repentance, or bringing forth fruit meet for repentance.

Hear what St. Paul saith, "Be not deceived," (that is, do not hope for God's mercy while you go on to break his commandments;) "for neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor theives, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." So that you see, Christians, we must not depend upon the mercy but upon the terms of the Gospel, which are, *faith* and *repentance,* and doing works answerable to amendment of life.

And let us not fancy that God cannot be angry, and severely too, with sinners. He has given us instances that he *can* and *will* be so, against such as despise his long-suffering and goodness, which ought to lead us to repentance. He destroyed the whole world, except eight persons, for their wickedness. He destroyed Sodom with fire and brimstone. He cast off his own people the Jews, and dispersed them through the world, to be a standing example to mankind not to provoke the goodness of God at their peril; nor to expect his pardon and favor without striving to deserve them.

But then people are apt to comfort themselves with these thoughts, it will not be worse with me than the rest of the world. *Poor comfort,* God knows; and yet, it is to be feared, too many support their spirits with this delusion; and think they need not be more afraid of what may come hereafter, than every body about them.

And yet, *in this world,* nobody cares to be miserable for company, or *undone* because some desperate people do not care what becomes of them.

All serious people will be wiser than so, and will be awakened by the terrors of our LORD's *second coming,* to lay hold of the mercy offered them in his *first coming,* which was *to call men to repentance and amendment of life;* that when our LORD comes again to judge the world in righteousness, (that is, in *justice*) we may be found in the number of those who shall be thought worthy to escape that frightful sentence "Go, ye cursed, "into everlasting fire,"

Now this should oblige us *all* to *two duties* especially; first, *To repent us truly of all our sins past;* and secondly, *To be very careful of our thoughts, words, and actions, for the time to come.* By a *timely repentance* we shall be restored to God's favor; and by a *wary* and a *sober life* for the time to come, we shall have the comfort of being assured that our repentance was sincere.

Whoever is not prevailed on to take this method, *must, all his life long, be subject to bondage;* he cannot but be afraid of *death,* and of that *judgment* which must follow.

And this all Christians are so well satisfied of, that they could have no satisfaction in this life, but only in hopes of repenting, and being reconciled to God some time before they die; by which *sad delusion,* infinite numbers of souls have been lost for ever, and infinite numbers are like to follow them, unless Christians can be persuaded to see the danger of a *death-bed repentance.*

Christians, for the most part, are but too careless how they live, and only think of making a *good end,* as they call it; that is, to be sorry that they have not been converted sooner; to pray God to forgive them; to make fair promises of becoming new men, if it shall please God to spare them; and to be recommended to the mercy and favor God by his ministers.

After all, this is not repentance unto salvation, for one must not only be sorry for what he has done amiss; he must not only beg God's pardon, and resolve to amend;—but, to prove that his repentance is sincere he must redeem his misspent time, and bring forth fruits meet for repentance; he must not only *promise to become,* but really *be, a new man;* lest he find himself in the condition of unhappy Esau, "who found no place for repentance, though he sought it carefully with tears."

Christians should therefore consider seriously that the terms of salvation are fixed in the Gospel, and unalterable; that *without holiness no man must see the* LORD; that the state of those that defer their repentance grows every day more desperate, because God withdraws his grace as men despise it;—that the judgment of the unfruitful tree, "Cut it down, why cumbereth it the ground;" may be passed upon a sinner when he least thinks of it;—that the merciful invitation, "Seek ye the LORD while he may be found," does suppose, that there is a time when he will not be found of them that seek him; and that the state of sinners may be so provoking, that though never so many prayers should be made for them; though *Noah Daniel,* and *Job* should pray for them; yet God will not hear their prayers.

If these considerations, and the uncertainty of life on the one hand, and the glorious promises of an endless life on the other, will not prevail with people to repent in time, and to prepare for death, and the judgment that must follow, their hearts must be as hard as the nether millstone; and they must undoubtedly perish, and that without remedy.

From the Utica Gospel Messenger.

ST. JOHN THE EVANGELIST.

Immediately following the Festival of the Nativity, the Church hath appointed three days for the celebration of facts in the Gospel history, upon which her children ought to bestow their devout attention, and from which they should draw inducements to "proceed in all virtue and godliness of living."

After the Nativity St. Stephen is noticed, being the first martyr in the cause of his divine Master. The next day is devoted by the Church to the recollection of St. John, because he was "the disciple whom JESUS loved,"—and the third of these days is given to the commemoration of the murder of the children of Bethlehem, as the first remarkable incident attendant upon the birth of our divine Master.

These three observations lead to the remark that the Church would have her children bear in mind that which primitive faith and simplicity would inculcate, namely, that God is most honored in *martyrdom,* as in Stephen; in *love,* as in St. John, and in *innocence,* as those who fell under the bloody edict of Herod.

We do not write this because it is needful to teach informed Churchmen upon this subject, but because there must be "line upon line" in all these simple matters, if we would see the Church growing up in lively faith and "love unfeigned," and because there is especial need that the young, particularly those dispersed throughout our new settlements, and yet hardly opened country, should have in some brief form the means for that instruction which is not easily obtained more effectually than in the weekly visit of such a sheet as our own.

As to the recollections of St. John, we take up the gospel for the day, and will make it the guide to the remarks we intend to offer.

It may be remarked that this gospel is taken from the twenty-first chapter of St. John, and bears the remarkable stamp of his great modesty, and from the tenderness with which our Saviour regarded him, we conclude that this quality was highly gratifying to our LORD. The passage opens with that striking interview in which the anxious Peter earnestly asked our Saviour, "And what shall this man do?" alluding to St. John's subsequent employment and final end. It should be had in mind that this recorded circumstance came not from the pen of John in the morning of his discipleship, and the ardor of youth, but was written by him when he had passed his ninetieth year, when he had passed through the flames of persecution, and was bending in natural decay over the grave into which he knew he was soon to sink.

Peter's anxieties were ended, and his course was run, and upon John, standing alone from the wreck of the apostolic college, the whole East relied upon him. With him it rested to urge the purity, gentleness, and love of his holy Master, while he was called to resist the efforts of heresy, and oppose the threats of schism; for even then men were given to new inventions, and fancied they could improve upon that which had infinite holiness for its author, an apostolic zeal for an expounder and support.

The life of St. John is full of instruction, though the middle portion of it is wrapped in much obscurity, as indeed is the case with most of those apostles who lived through any length of time. Their many deeds are shrouded because they stopped not to emblazon their own acts and virtues, and there were few who had the means and the disposition to bear record to their worth and exertions.

Though the meridian manhood of St. John is not fully traced in the Gospel history, yet the effulgence of his morning, and the richness of his evening glory, furnish sufficient for our admiration; enough for our imitation next to the example of that divine Head on whose bosom he leaned, to whose heart, as a man, he was evidently dear, while in the inculcation of the great principle of sacred love he sets forth the fulfilling of the law.

During the lives of the other apostles St. John seemed modestly to prefer the station of an assistant to them rather than to appear as the prominent responsible character. While in this there was shown the meekness of the Gospel, there was no less of good sense. By not appearing to take the lead of his seniors, he enforced by example the precept, "In honor preferring one another." A lesson this peculiarly important to the ministry, and he who would most effectually in the end promote his own usefulness, should take care not to desire the honors of the world, and let him rest assured that whatsoever he doeth with singleness of eye to the glory of God and the good of souls, will find its blessing and reward, and he should be in no haste to have that reward displayed before men. Let him "tarry the LORD's leisure."

In his youth St. John was the endeared companion and confidential friend of his LORD, yet none seemed to know that it was so, for he made no boast of it. In riper manhood he was ready to make any sacrifices that the cause he loved might be advanced; and he records none of his own great labors during the middle portion of his days. In his old age he was an apostle *alone,*—the single sheaf left in the field,—large, ripe, and full, and yet overlooked by the mighty reaper, *death.* To him fell the toil and care of those churches whose lights were becoming dim, and for him it remained to warn them that their candlesticks would soon be removed if they did not repent. To him fell the rough brunt of the battle with *heretics,* who would even then have "denied the LORD that bought them,—and with schismatics who would have rent the Saviour's body.—his Church. In all these conflicts St. John, in youth so modest, in manhood so retiring, becomes the bold and intrepid champion. While treating of this point of his character, a pious female writer remarks, "Can this be he who sued for terrestrial preeminence, and wished to call down fire from heaven on those who slighted the person of CHRIST? It is the same character, the same ardent and feeling temper; only improved by having its affections sublimed, and its views enlarged as to the nature and extent of CHRIST's kingdom." From what source did the evangelist gather this great change of temper? He found it in the spirit of his LORD and Master, that spirit which fell upon the day of Pentecost.

He understood now his calling, and though he was yet always mild and amiable, he could not allow any to encroach upon the honor of JESUS, or impair the soundness of his Church. Towards those who differed from him there is heard nothing like acrimony or denunciation. If men do not agree with him he does not harshly utter his threats against them, and yet had he done so, he could have done it with much more safety than men at the present day, for he had what we have not, an infallible test of truth in his own inspiration. It is too true, in the language of the writer just quoted, that in many, "the very warmth of their affections, their activity and desire to do right, hurry them into error."

THE SINNER CALLED.

Does any one whose thoughtless heart has hitherto been set upon the lust of the eye, the pomp of the world, or the pride of life, begin now to perceive the importance of futurity? Does any one whom the violence of passion hath carried into atrocious crimes, which repetition hath rendered habitual and familiar, begin to perceive his danger? Would he wish to escape it, if an escape were possible? Let him then not be discouraged by any enormities of his preceding life. To become CHRITS's disciple every one who wishes is permitted; every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. *He* who made an open discovery of himself—an early proffer of salvation to a people who, though not idolaters, had but imperfectly known the Father,—*he* who, in a conference, the occasion of which was evidently of his own seeking, revealed himself to a woman living in impure concubinage with the sixth man she had called her husband; *He* who forgave the sinner that perfumed his feet and bathed them with the tears of repentance; *he* who absolved the adultress taken in the fact; *he* who called Saul the persecutor to be a pillar and an apostle of the faith he had so cruelly oppressed; *he* who from the cross bore the penitent companion of his last agonies to paradise. HE hath said, and you have seen how his actions accorded with his words; *he* hath said, "Him that cometh to me, I will in no wise cast out." "Him that cometh to me, in humility and patience, I will tn no wise cast out. In no wise,—in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, I will exclude him from the light of my doctrine, from the benefits of my atonement, from the glories of my kingdom."

Bishop Horseley.

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—*Arrowsmith.*

The whole world, in comparison with the cross of CHRIST, is one grand impertinence.

Archbishop Leighton.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon.*

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

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